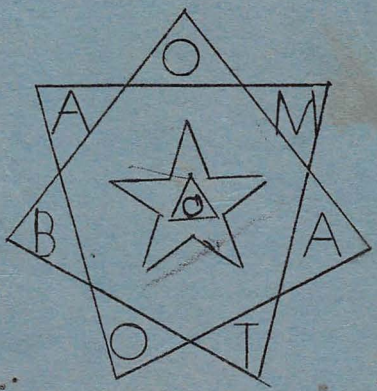
TAROT INTERPRETATION

Spirit means (literally) Life-Breath - - - -

Old Testament Hebrew RUACH translated SPIRIT



TAROT INTERPRETATION
LESSON ONE

Literally, ''Spirit'' means *Life-Breath*. The Latin *spiritus* has the same meaning. So has the Greek *pneuma*, translated ''spirit'' in the English version of the New Testament. The same English term is what Sanskrit renders by *prana*. In translations of the Old Testament, ''spirit'' represents the noun רוח, *ruach*.

Some meanings of *ruach* are explained in our course on *Tarot Fundamentals*. Let us review what we said there, and add to it, so that you may have a clear notion of the special sense in which the term Spirit will be used throughout these lessons.

R, the first letter, means *head*. The head is the location of the brain, which transforms radiant energy into various mental states. The force so transformed comes from

the sun This physical center of our solar system is associated in the Hebrew alphabet with Resh (ר or R) corresponding to Key 19 the Sun

Radiant energy is a physical force but is also essentially *con scious*. The brain is an organ whereby this essential consciousness is released and put to work in the field of personality

The sun in the sky is a dynamo or battery in which the universal Life Breath is concentrated and from which that Life Breath radiates into our solar system The physical activities and properties of solar radiation are the outer vesture for something far more powerful This something is consciousness Consciousness is the dominant power in the universe, the chief authority ruling all things. Consciousness is the *head* (Resh) of all creation Thus in the word *ruach* (רוח) the initial letter ר is a symbol for

the Master Consciousness the FATHER.)

Vav (ו V) the second letter of *ruach* means "nail". In Hebrew the letter Vav is used for the conjunction "and", so that ו is the Hebrew grammatical sign of conjunction. Again, Vav is said to be the alphabetical symbol for the sign Taurus, which governs the ears, tongue, lower jaw, and throat of man.

Neck and throat join head to body. Hearing is a link between mind and mind. This union is established by words. Words are sounds formulated by movements of the tongue, the lower jaw, and vibration in the throat. Thus the letter Vav refers to sound-vibration.

In Hindu occultism the subtle principle of hearing is called *akasha*. Akasha is said to be the fundamental substance, like a great ocean, in which all forms are waves. Akasha is the link between fire and

water, between water and air, between air and earth. It is the connecting medium, uniting the various forms of cosmic activity. This means that sound-vibration connects all the appearances of the one energy, and is the basic substance from which those appearances are built.

Thus the letter ו in רוח, *ruach*, represents sound, as the means for expressing consciousness. In this connection study Key 5 of Tarot. The letter Vav stands for the WORD, or LOGOS, the Builder of the universe, identified in the New Testament with the SON, who is also the Mediator.

In Qabalah the letter Vav stands for the sixth Sephirah, Tiphareth, Beauty. Tiphareth is named "Son," and is the seat for the special aspect of consciousness termed "Intelligence of Mediating Influence" which unites the Crown above to the Foundation and Kingdom below. Thus

Tiphareth is the Son and the Mediator. Furthermore, Tiphareth is also named *Melek*, the King, which implies that this Sephirah is the "Anointed One," or Christos.

Cheth, ח, the third letter of רוח, ruach, means "fence" or "field." It signifies circumscription and limitation. It implies the setting apart of a chosen area for the purpose of cultivation.

To the letter Cheth the sign Cancer is attributed. It governs the chest and the mammary glands. The bones of the chest protect vital organs, and the mammary glands give nourishment to babies. Thus Cancer is associated with the ideas of protection and nutrition.

By its name then, and by its attribution to Cancer, the letter Cheth suggests that the powers of man located within the protective fence of the chest are those which have to be cultivated, or developed in form and quality. Since Cancer

is ruled by the Moon a symbol of subconsciousness the letter Cheth hints that the powers in question belong to the subconscious field of manifestation as they actually do Hence the letter Cheth through its connection with organic functions below the neck, concerned chiefly with maintaining and preserving life, corresponds to the aspect of the Life power which Qabalists call the BRIDE

The word *ruach* then calls attention to the fact that the dominant powers for the expression of the potential forces of the universal radiance are located in the head of man Next it intimates that the coordinating and connective functions of this energy are made manifest in human personality through the ears and throat which contain organs enabling man to make sound patterns or words, whereby he may express states of consciousness emanating from the head

TAROT INTERPRETATION
LESSON ONE

The last letter of *ruach* designates functions in the trunk of the body. These compose the various activities of a field of operation wherein mental states originating in the head may be cultivated and improved, through action, which is shaped by thought (unuttered speech) and articulate words.

Since the letter Resh represents the sun, it corresponds to alchemical gold. Because Vav is the conjunction "and", it may be so read. And since Cheth represents Cancer, ruled by the moon, it symbolizes also the alchemical Luna or silver. Thus we may read חור either as "sun and moon," or as "gold and silver."

The gold of the alchemist, or his "sun" is a current of energy in the human body. Yogis call it *Surya* ("sun"). It is a hot, electric current, represented in esoteric diagrams of the yogis by the color red.

The alchemical silver or moon corresponds to another current of *prana* named ***Rayi***. This is the cool magnetic, lunar current. Yogis represent it by white just as Euro pean heraldry represents the moon and silver by the same color

In Western alchemy we find the Red Work of the sun and the White Work of the moon. They are operations having to do with the direction of the solar and lunar currents of the Life-Breath

Read the preceding paragraphs carefully and digest their mean ing. Then you will not think of Spirit as being a metaphysical ab straction. You will see that it has physical aspects also

Spirit is the manifesting power which brings into our range of sensation all the appearances con stituting our environment. Every thing we know is an appearance of the One Spirit. It is the reality veiled by the various forms we see

TAROT INTERPRETATION
LESSON ONE

In essence, Spirit is pure consciousness (R). It is that which integrates and disintegrates forms, through the agency of sound-vibration (V). It accomplishes this integration and disintegration by means of *words*, and the whole field of manifestation in appearances is therefore the occult *speech* of Spirit (Ch).

Spirit is what Hindus mean by *prana*. It is what the Bible means whenever it uses the word *ruach* in the Old Testament, or *pneuma* in the New, but the follies of theologians have buried this meaning in the rubbish of misinterpretation.

Spirit is no vague, supernatural power. It is a definite natural energy, which appears in the world as the various objects we perceive by means of our senses. These words you are reading are Spirit. So is the paper on which they are printed, and the ink which makes the letters visible. Every single "material"

thing is really the One Spirit expressing itself through a combination of vibrations which are within the range of human sensation

By "spiritual unfoldment," therefore, we mean the release of latent potencies of the *ruach*, or Life-Breath These are now bound up or involved in the particular limitations of name and form which constitute your personality at its present stage of evolution Hence we speak of "unfoldment" rather than of "attainment"

As you pass through the seven stages of unfoldment, you will neither gain anything nor will anything be added to your present equipment Powers already present in the depths of your being will be *expressed* Hidden potencies will become manifested abilities Vague impressions will take form as definite mental images *What is in you will come out* Be sure you understand this at the outset

TAROT INTERPRETATION
LESSON ONE

At this very moment you are fully equipped. You have the seed-forms for all you need in order to express perfectly the special tendencies of the Life power concentrated in your personality. You don't have to *get* anything. You have to discover what you already possess. Then, when you have found your treasure, you have to learn to use it wisely.

In Tarot, the seven stages of spiritual unfoldment are represented by seven vertical lines in the Tarot tableau given in *Tarot Fundamentals*. We reproduce it here, omitting the Fool, because Key 0 does not belong in the sequence from 1 to 21.

A	B	C	D	E	F	G
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

The Keys in the upper row symbolize seven dominant mental states or principles. Those in the second horizontal row typify seven intermediary activities or agencies.

Those in the bottom row stand for conditions or phenomena resulting from the expression of the principles of the upper row through the agencies of the second row.

Be sure to lay out this tableau It will help you in your endeavors to arrive at a better expression of the perfect understanding which guides you, moment by moment, along the Way of Liberation.

Some hints of the meaning of this tableau have been given in *Tarot Fundamentals*, and there should be something else about it in your diary. You may have observed that there is a mathematical symmetry expressed by this arrangement. Key 11 is the pivot, so to say, of the whole layout.

Examine the tableau carefully, and you will discover numerical and symbolical correspondences which no superficial reader of these lessons will ever notice. You will be doing what the Magician does in Key 1.

TAROT INTERPRETATION
LESSON ONE

You will concentrate the Life-force, through an act of attention, on your working-tools. You will make yourself a channel through which the Limitless Light may flow into the field of subconsciousness, there to formulate itself into feelings and ideas which will then rise into the plane of self-conscious awareness.

The Life-power in you knows all about Tarot. It knows sho painted the first Keys. It knows the persons who formed themselves, long ago, into a committee, to prepare for the Inner School this extraordinary record of spiritual experience. It knows just what every symbol means. It knows exactly what has brought about various modifications of design, which have resulted in the production of the Keys you own. It knows everything that anybody knows concerning the meaning of Hebrew letters, numbers, and all else connected with Tarot.

Comply with the mental law where-

by the Life-power communicates this knowledge to its personal centers of expression, and you will bring into your field of self-conscious knowledge whatever portion of the Life-power's perfect understanding of Tarot you may need in order to "ripen" properly. When you make this tableau of the major trumps and give it attention, assuming deliberately the mental attitude of the Magician, you are obeying this law. Be sure to have your occult diary at hand, so that you can make notes.

In this lesson you will study the first vertical column of Keys, symbolizing the first stage of spiritual unfoldment. In this group of Keys, the conditions and phenomena are represented by Key 15. The agency or law which is the immediate cause of these conditions, and is also the means employed to pass from this stage to the next, is shown by Key 8. The dominant principle at this

stage of unfoldment is typified by Key 1. The Magician represents the primary cause of the state of things shown in Key 15. He is also the principle which must be applied in order to escape from bondage.

Place these three cards before you. Put the Magician at the top, Strength in the middle, and the Devil at the bottom. Read again the lessons in *Tarot Fundamentals* dealing with the three Keys. This will prepare you to receive from the Life-power a special message about the first stage of spiritual unfoldment, a message which will supplement and complete the more general considerations you will find in this lesson. Expect to receive this message. Prepare for it. Have pencil and paper at hand, ready to set it down as it comes.

Bear in mind the fact that the conditions and phenomena of the first stage of unfoldment, depicted in Key 15, are consequences of the princi-

ple typified by Key 1, operating through the law represented by Key 8. The ignorance, the fear, the bondage and inversion represented by the Devil are not contrary to cosmic law. They are phases of the way the Life-power works, inevitable consequences of the descent into the plane of Name and Form. They are aspects of that "death" which Qabalists attribute to the letter Beth. St. Paul identified death with a state of consciousness when he wrote, "To be carnally minded is death." This state of being carnally minded is precisely what the Devil symbolizes.

It is a state of imperfect expression of self-consciousness, the principle corresponding to the Magician. Self consciousness finds its primary, but not its complete, expression in the life of the physical senses. It is the consciousness which classifies and arranges the materials of sense-experience. It

is the consciousness which reasons inductively, the consciousness which "builds a house" of theory and generalization from the observation of many particulars. When the observation of particulars is hasty and superficial, generalizations are made from insufficient evidence. The result is always some limitation of the powers of man.

When the generalizations are accepted at the self-conscious level as being true, they are adopted without reservation by subconsciousness, and the latter works out their logical conclusions by deduction. Subconsciousness is always amenable to suggestion. It has no power of criticism. Hence our personal interpretations of experience are potent suggestions.

Subconsciousness, being mistress of all the functions of our bodies, determines the structure of our finer vehicles as well as that of our physical bodies. The patterns it

works by are generalizations of the self-conscious mind, based on the latter's interpretations of sensation. When the patterns are wrong, the working of the law symbolized by Key 8 produces the condition typified by Key 15. Our bondage is due to the fact that the collective consciousness of the trillions of cells in our bodies is tinged with errors, whose source must be sought in imperfect observation and inaccurate interpretation of sense experience.

This imperfect observation and inaccurate interpretation are not ours alone. Much of the error stored in subconsciousness is the result of accumulated race memories. These, combined with our personal misinterpretations, are the chains which bind us. The essence of this bondage, which has innumerable variations, is just the carnal-mindedness of which St. Paul speaks.

It is the attribution of suprem-

acy to the "flesh" the supposition that physical conditions determine human lives. One may have the highest ideals and live a life of chaste austerity, yet be "carnally minded." For the "world," the "flesh" and the "devil" are but different names for these appearances of Name and Form which surround us. To attribute to these appearances any causal power whatever is to be carnally minded, is to be a worshipper of the devil, even though one go to church seven days a week.

The cure for this disease is a better application of the very thing which causes it. It is the employment of the "life" aspect of the phase of consciousness attributed to the letter Beth. Superficial observation and hasty generalization lead to errors which are the causes of bondage. Profound observation and accurate inductive reasoning lead to correct generalizations, which work

through the law represented by Key 8, to effect our liberation.

Here we are helped by race-memory where we were hindered before. For the race-memory includes records of all correct interpretations of sense-experience, as well as records of the false interpretations. It is like a library full of books, some written by fools and some by sages. If we have mental affinity for the fools, we shall be made more foolish by what they have written. If we begin to vibrate mentally to the keynote of the sages, we shall increase our wisdom by reading their books. Once we start on the right course, the body cells which hold this record of past wise interpretations of experience are awakened into activity, and we begin to find our minds picking up these long-forgotten bits of wisdom.

This is why all wise books recommend concentration as the first step toward liberation. The Magi-

cian symbolizes perfect concentration. The Key does more than this. It actually helps you concentrate. It increases your power to make your mind one-pointed. Nature conceals nothing from him who has learned to watch. The veil hiding truth is our own ignorance.

As a preparation for unfolding the latent powers of Spirit, the wise recommend the reading of sacred books. Such reading is an exercise of the powers of self-consciousness. The books are part of the memory of Nature. Tey are a physical, materialized expression of that memory but they are as much a part of it as are the Akashic Records.

Books of this kind contain generalizations from experience, which have been accumulated during many milleniums of human history. This is why Dr. Link, in his *Return to Religion*, says he was forced by the results of his study and practice of strictly scientific psychology to

to advise his clients to familiarize themselves with the teachings of the Bible

The heart of the instruction to be found in sacred books is the doctrine that the Life power is a limitless Unity, which uses personal centers as vehicles for its self expression. This doctrine is what is implied by the symbolism of the Magician. When you accept it, it begins to act as a suggestion to subconsciousness. Eventually it will liberate you from every form of bondage.

Mere acceptance, however, is not enough. You have to practice the mental attitude which is implied by it. You must identify yourself with the Magician.

Every day you must take time to remember who and what you really are. The first thing in the morning, at noon, at six in the evening, and just before you retire, say *The Pattern on the Trestleboard*. Put your

whole consciousness into every word Do not repeat it carelessly like a parrot

Observe faithfully the times mentioned and remember that at noon and at six o clock you are joining all your Fellow Builders in generating a thought current which expressestruth concerning man s place in the cosmic order By this you may help and heal many a person you have never seen

These statements help to dispel the false notion of separateness They help destroy the false idea that the life of man is determined by external conditions They restore the Creator to His throne in the heart of man and they overcome the illusion that humanity is the slave of a blind necessity rooted in the animal nature

The mistake which enslaves us consists in getting cause and effect inverted in our consciousness Causes are never external Outer

conditions do not change your inner life, no matter how much you may seem to be affected by stellar influences, or by anything else in your environment. All these things modify your vehicles, your physical and etheric bodies; but these bodies are as much part of your environment as are houses and trees, or tables and chairs.

So long, however, as you impute to these externals a power they do not really possess, subconsciousness will accept the suggestion, and will exercise its control over your vital functions in ways which will make your personality play the part of a slave to circumstance.

An extreme instance of this is what occurs in a hypnotic demonstration. The hypnotist tells the subject, "You are a dog," and the subject tries his best to act like a dog.

Reverse the suggestion and you reverse the consequences. Watch

your mental processes, and you will see that your present expression of the universal self-consciousness is at all times the controlling principle. Subconsciousness always obeys self-consciousness.

See yourself as the Magician. Realize that your self-consciousness is the architect of your house of life. Practice thinking of yourself as being a center of expression for the Primal Will-to-good, to which all things and conditions are subject. Remind yourself again and again that your personality is an instrument for the limitless Life-power which works through you to manifest a particular demonstration of its ability to produce beautiful results.

Practice, and keep on practicing. You have race-memories to overcome. You have errors to rectify. Yet all these will yield to persistent practice to the constant dropping, day by day, of ideas formulated at the

self-conscious level and then sent down into the field of subconsciousness.

An error is always a partial truth. You don't have to get rid of all your errors. What you have to do is to take the truth which is in them, and complete your realization of it. By so doing you will be acting in harmony with the true inner meaning of the doctrine that evil is to be overcome by good.

In this lesson we can give you only a general outline of the procedure. It will point the way your mind must follow in order to arrive at the special understanding of the first stage of your spiritual unfoldment.

This understanding the Life-power is now ready to give you. Complete the work by looking at the Tarot Keys as you have been taught in this lesson. While you look, listen for the instruction of the Inner Voice. Watch and listen!

TAROT INTERPRETATION
LESSON ONE

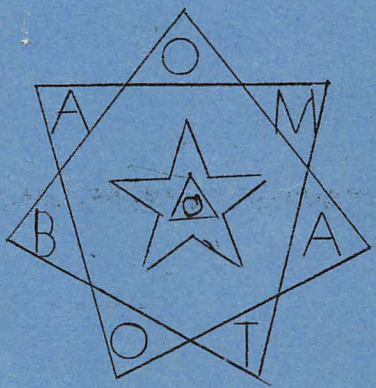
This is the beginning of the Way to Freedom.

It is only the beginning, however, and while you are at this stage of development, you will most likely feel yourself to be very much in the dark. Do not let this discourage you. Every one of the wise, kindly souls who has gone this way before you has shared this initial uncertainty, even bewilderment. To them, as to you, the early stages of the Great Work have been fraught with problems and perplexities. Yet by precisely the kind of practice we have explained in this lesson, they won through to liberation. You can, and will, do the same.

TAROT INTERPRETATION

Keys 2 - 9 - 16 - 2nd Step in Spiritual Unfoldment

Past Case - memory of past — 8



TAROT INTERPRETATION
LESSON TWO

THE TAROT Keys for this lesson are the High Priestess, the Hermit and the Tower. Begin by reviewing the six lessons in *TAROT FUNDAMENTALS* dealing with these three Keys.

Then read this lesson, to get the general idea of the second step in spiritual unfoldment. After this reading comes the most important part of your work. The Life-power has a special message for you, and you must make your mind receptive to this instruction from the One Teacher within. Because you cannot expect to do this in a day, you should make good use of your occult diary. Take a little time every day to listen to the Inner Voice, and make note of every impression you receive.

Set apart a few minutes every day for this. It make little difference what time you select, so long as it is not too soon after a meal.

a time you can keep daily, without being disturbed.

Take two or three good, deep breaths. Then formulate a question which concerns the stage of unfoldment you are studying. Expect to receive an answer. Sit quiet, and listen.

You may seem actually to hear a voice. Or the answer may seem to rise in your mind as a thought. Possibly a symbolic vision may come. Whatever the form taken by the answer, after a few trials it will come during this time of quiet listening.

Write it down. If you hear what seems to be an inner voice, record its message. If you see a vision, describe it accurately. If ideas rise to the surface of your consciousness, set them down. At first the response may be indefinite. Perhaps there may be only some slight stirring of your emotions, some sort of *feeling* about the question you have put. If so, describe the feel-

ing. Different temperaments react to this practice in various ways.

Be sure the writing follows meditation, and that it simply records the response which comes from within, after you ask a definite question. This is not automatic writing. You are not to sit passive, waiting for anything that may occur to you. You make yourself receptive to a particular kind of information.

You know the omniscient Life-power understands every detail of the subject about which you have inquired, and is therefore able to answer your question. Your part is to provide conditions suitable for bringing the answer into the field of self-conscious awareness.

Two months from now, read over whatever has come to you within the next few days after you study this lesson. Then study the High Priestess, the Hermit and the Tower once more. You will discover things you do not see now, and you will be able

to add to your notes. By that time you may feel that some parts of your first notes need modification or recasting. It is inevitable, as you ripen in consciousness, that you should find better and clearer ways to express the truth which is within you.

Thus, you see, there will never come a time when you cannot improve your work somewhere, nor a time when you will know all there is to know. Never will you be denied the joy of making fresh discoveries, the happiness of finding new beauties in this wisdom teaching. The riper you become, the more will you know, and the better will you be able to express what you know.

Yet you should not begin your work with any tinge of feeling that these first steps are not important. What you get now, just as it comes, is what is best for your present stage of development.

The second stage of spiritual un-

foldment has for its active principle the phase of universal consciousness represented by the High Priestess. This we have identified with what is variously labelled by modern psychology as *subconscious, subliminal,* or *subjective* mind.

It has been called also *transliminal* consciousness, and there is much in favor of this term. *Transliminal* means "across the threshold," and in some respects this seems to be a more accurate description of the consciousness symbolized by the High Priestess.

For one thing, it conveys no impression of inferiority, as do the words *subconscious* and *subliminal.* This mode of consciousness is what Hindu philosophy calls *Prakriti,* and the wise men of the East say *Prakriti* and *Purusha* (self-consciousness) are coequal and coeternal.

Through transliminal consciousness, we can read the records of past expressions of the Life-power. Psy-

chologists have found that subconsciousness has perfect memory. Nothing you ever experienced has been forgotten. Experiments conducted in France by Colonel De Rochas have succeeded in tapping subconscious memories of previous incarnations. Under hypnosis, recollection has been carried back to birth, and then, told to go back farther still, the subject has related experiences of a person who lived several generations earlier, and the accounts so given have been verified by ancient records.

Objection has been made that the result of such experiments is tainted by the operator's suggestion, and that consequently there is no proof that the subject recalls his own former existence. Yet the investigators have found old archives in churches and town-halls, showing that at the time mentioned by the subject persons having the names he gives did actually live, and that at the same time events occurred such as he remembers.

Even if we concede that the subject may not be reading a record of his own personal experience, the fact remains that through his subconscious mind he has access to some deep reservoir of memory.

Certainly we all carry with us a perfect record of whatever we have experienced in this incarnation. And one may learn whatever he needs to know concerning previous physical expressions of the particular tendencies of the Life-power which are now unfolding through his personality.

We offer no argument for the doctrine of reincarnation. Argument settles nothing whatever. Objections come from persons who are wanting in a certain kind of experience. We choose words carefully when we say we *know* that the particular complex of activities now projected through the personality of the writer of these lessons is a continuation of activities which, at other times and places, were projected into physical

existence as other persons, whose lives were occupied with circumstances and responsibilities quite different.

We say we know, because we remember those other persons, with as vivid a recollection of emotional and intellectual experience as that which enables us to identify this present ''Paul Foster Case'' with a youngster of ten, whose reputation for deviltry was emphasized by his father's prominence in the affairs of the local Congregational church. Paul Case remembers being that boy. In exactly the same way, he also remembers being a Rabbi who wrote a Qabalistic commentary on Genesis. For him, one memory is just as valid as the other.

The scroll of the High Priestess symbolizes this cosmic memory, to which we all have access. Keep in mind the fact that the two aspects of the personal expression of the Life-power (*Purusha* and *Prakriti*, self-conscious and subconscious, Magician

and High Priestess) are *coexistent. The Life-power is both. It is the superconscious unity of which these two are the poles.*

Wherever the Life-power is present, the two poles are present, and they are present in their entirety. What seem to us to be personal manifestations of self-consciousness or of subconsciousness are really expressions of the Life-power in self-conscious or subconscious modes.

Logical necessities of the process whereby the Life-power manifests itself result in the illusion of personal separateness; but when reason has taken us this far, we may go on to make experiments which free us forever from the *delusions* resulting from uncritical acceptance of the illusion. We have continually to remind ourselves that we are not really separate beings, until we establish subconscious recognition of our essential unity with the Life-power.

Careful observation of nature,

using the objective concentration represented by Key 1, will enable us to discover the essential unity of Being, behind the veils of manifold appearance. This discovery has to be transferred from self-consciousness to subconsciousness. We make the discovery by watching closely what occurs in the plane of existence we perceive by means of our senses. From this plane we get facts, which we use in the process of inductive reasoning.

At this point in our unfoldment we do not experience the unity of Being as we shall know it when we become riper. We perceive it intellectually as a premise or hypothesis. This we turn over to subconsciousness. It is the seed the Magician plants in his garden.

In considering the first stage of unfoldment we saw that subconsciousness is always amenable to suggestion, and that it controls all vital functions. It is the mistress of the

body-building process. It determines cell-structure. When subconsciousness is impressed with the idea of the unity of Being, every cell of the trillions in the body is modified by that impression. The suggestion accepted by subconsciousness tinges the consciousness of all the cells.

From the moment self-consciousness impresses subconsciousness with the premise of non-separateness, the mental state of the whole cell community begins to be changed. Some of the cells do not adapt themselves easily to the new conception of personality. They die, and are eliminated from the body. Their places are taken by new cells, new ''wine-skins'' to hold the ''wine'' of the new idea.

Thus a gradual change in body structure is effected, until a moment arrives when there is a sufficient number of new cells to make possible a flash of personal realization of the truth.

Weeks and months, perhaps years, may pass while these imperceptible changes in cell structure are being accomplished. The person in whose body these changes occur has no inkling of what goes on; but all at once comes a flash of direct perception which seems to upset his whole house of life. This sudden, catastrophic glimpse of reality is pictured by Key 16.

Sometimes this vivid experience paralyzes one or more of the person's faculties. One may be struck dumb by it. Another, like St. Paul, may go blind. Even when the physical effects are not so marked, there is a forcible tearing apart of the structure of personal consciousness, so that he who is passing through this experience may fear for his sanity.

Sudden as it is, this experience is the culmination of an orderly series of mental and physical changes, just as a thunderstorm is the culmination of a gradual accumulation of

electrical energy. It does not come until one is prepared to stand the shock.

It destroys forever the delusion of separateness, just as a lightning flash gives a traveler a momentary, but clear, picture of the road he is on, and destroys whatever false notions he may have formed of it while stumbling along in the dark. The darkness may close in again, and, as time passes, some details of the vision may grow dim; but the flash of realization cannot be forgotten, and the memory of it will spur the traveler, and will give him courage to pursue his journey to its end.

Therefore is the path assigned to the letter Peh called the ''Exciting Intelligence,'' and it joins Victory to Splendor, on the Tree of Life. This experience is at once a realization that the I AM, by reason of its own nature, is even now the conqueror of every limitation, and it is also a flash of intuition which

gives one a glimpse of the dazzling glory of the perfect expression of the Limitless Light.

The flash of realization is a momentary sharing of the Life-power's perfect self-knowledge. It seems to contradict everything in previous experience, because all previous experience has been colored by the sense of separateness. The consciousness of the Life-power finds expression in the words: ''I am the Lord, and there is none else.''

Prior to having this experience, the human consciousness is: ''I am a poor mortal, surrounded by billions of other mortals who are actual or potential enemies, and by natural conditions even more inimical.'' Suddenly to realize that all this is a lie, suddenly to see that one is immortal, suddenly to perceive that all other human beings and all conditions of personal experience are working together to bring about the perfect manifestation of a

cosmic plan which, in essence, is the outworking of the inmost reality of one's being--this is a reversal of personal and race consciousness so radical that, for a time, it overwhelms us.

This experience is not an acquisition. It does not come from outside. Neither is it a miracle. Because you are a center of expression for the self-conscious aspect of the Life-power's activity, a time arrives in the evolution of this consciousness through your personality when the premise of the unity of Being is formulated in your conscious mind. This premise then becomes the starting-point for a series of subconscious operations that build into your body new cells which are able to give expression to the Life-power's self-knowledge.

The flash of inspiration therefore, is a participation in the Life-power's perfect, all-embracing recollection of itself. For a

moment one remembers who and what he really is.

Thus the lightning flash of Key 16 may be understood to be a ray of light from the Hermit's lantern. When the experience comes, it seems that we have seen something new. The light seems to come from above, and from afar. In truth, the Light-bearer is close at hand, here with us, now and always "closer than hands or feet.

We have emphasized the physiological changes which precede this realization, yet only a very careless reader will jump to the conclusion that we are trying to persuade you that this sudden illumination is nothing more than a physical phenomenon. To think so would be a grave error. We consider it best to make the nature of the process as clear as possible, so that you may see it as an orderly manifestation of cosmic law, and not as a miracle.

The physiological explanation of

this stage of spiritual unfoldment may be carried much farther, since the occult meanings of the letter Yod (י), corresponding to Key 9, provide some very important clues. Yet certain considerations we need not now discuss make it seem best to limit ourselves to giving a few hints. They who are ready will be able to follow these hints to their logical conclusions.

First of all, consider the astrological attribution of the letter Yod. Note the sign of the zodiac, and the part of the human body ruled by it. Note also the planetary ruler of the sign. Then, remembering that this second stage of spiritual unfoldment results from a change in cell structure effected by subconsciousness, ask yourself what these astrological correspondences mean.

They point to a part of the body where an important change occurs. They indicate the power which in-

itiates the transformation. When you have made this knowledge your own (never forgetting that it is already latent in you), you will be able to make special applications of the law of suggestion, which will accelerate the transformations of cell structure we have described.

Perhaps you have already passed through this stage of unfoldment. If so, then the knowledge you have been shown how to seek will be of use in enabling you to progress more rapidly in your advance through subsequent stages.

We are not being wilfully mysterious. Here is an opportunity for you to find out something for yourself. When you do discover it, you will understand some of the reasons for our reticence. When you think you have the correct answer to this little problem, write it in your occult diary.

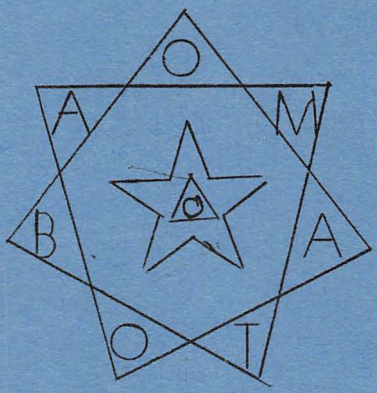
The principle behind this is that personal effort is the price we must

pay for the discovery of truth. To tell you the answer to the problem, instead of showing you how to find out for yourself, would be a violation of cosmic law. You never really know it unless you find it out in just this way. Nobody can tell you, so that you really comprehend it. Actually, you know the answer already. Get it into conscious awareness, so that you may apply it to hasten your unfoldment.

3

TAROT INTERPRETATION

Keys 3-10-17 3rd Stage S. Unfoldment



3.

TAROT INTERPRETATION 3

AFTER THE stress and shock of sudden awakening to the error of separateness, after the lightning flash of true knowledge has toppled the crown from the tower of commonsense, as shown in Key 16, comes a period of calm gradual growth. In the second stage of unfoldment there is a sudden, painful overthrow of the false ''wisdom of this world,'' a momentary, yet unforgettable glimpse of reality, a quick insight into the absolute unity of life. In the third stage, this conception of the unity of All begins gradually to develop.

What occurs during this development we may discover from Key 17. You will remember that this Key is related to the esoteric meaning of the letter Tzaddi (צ), the ''fishhook.'' To this letter is assigned the function of meditation. In astrology it corresponds to Aquarius, the sign of the Man, ruled by Saturn.

Let us begin with this last detail. In Tarot, Saturn is Key 21, the World, symbol of cosmic consciousness. In mythology, Saturn was fabled to devour his children. In occult psychology, we find cosmic

consciousness swallowing up all its differentiations.

As Saturn was father of the gods, so is cosmic consciousness the source whence spring all states of personal consciousness. Cosmic consciousness is not something new, though it is something we look forward to experiencing. We really go *back* to it, though the time when we shall do so is in the future.

Persons familiar with conventional astrological interpretations of Saturn are puzzled to find this planet represented by the gay dancer of Key 21. They think of Saturn as being a malefic, as having a constricting, confining, limiting quality.

That it seems to have an unfortunate influence on worldly affairs must be admitted, but this is because ordinary worldly affairs are conducted from the point-of-view of limited, three-dimensional consciousness. The affairs of ''this world,'' and the structures of politics and economics devised to take care of these affairs, are based on a fundamental delusion.

To one engaged in a vain endeavor to erect a house of life on the lonely peak of personal isolation, the influence of Saturn is most inimical. Not so for one who has developed and lives from a consciousness of the

unity of Being. Then the Saturnine force of restriction becomes a means for concentrating the Life-power into definitely desirable and beautiful forms of expression.

This aspect of Saturn's manifestation is depicted by Key 17. It is the basis for the growth in wisdom characterizing the third stage of spiritual unfoldment. For meditation, "an unbroken flow of knowledge in a particular object," begins with concentration, and the act of concentration is a voluntary limitation of the field of consciousness. This limitation is Saturnine in quality.

Meditation is prolonged concentration. By associating it with Tzaddi, Qabalists liken meditation to a fish-hook. The analogy is good, even in its more obvious implications. Its deeper meanings are worthy of serious consideration.

A fundamental assumption of Ageless Wisdom is that every center of the Life-power is related to the *whole* Life-power. The Many are expressions of the One. In its perfect knowledge, the One unites past, present and future. It knows its whole self-expression, and knows every part of the whole. Our personal consciousness is a specialization of this cosmic consciousness,

and since the Life-power is omnipresent and omnipotent, nothing whatever can prevent it from communicating to any one of its personal centers any detail of its all-embracing knowledge.

While yet we are deluded by the illusion of separadeness, it seems to us that we, as persons, think and feel, that we have personal states of self-consciousness and subconsciousness. Except for comparatively brief periods of ecstasy, even the greatest sages experience the same illusion. They, however, know it for what it is, and are not deceived by it.

Apply this principle when you study. If you believe this is your personal work, if you regard the details of esoteric knowledge as being terribly difficult, so that you must get them into your head by dint of arduous personal exertion, you actually increase the difficulty.

Think of your study as being the work of the Life-power, which already knows every one of these details. Remind yourself that the Life-power brings you what you can use, at the moment you most need the knowledge. You will be amazed to see what a difference this will make.

To return to the connection be-

tween the letter Tzaddi, the fish-hook, and what goes on during meditation, let us remind you that the inner consciousness is often compared to a sea, and the various forms of knowledge to fishes swimming in it. When we select some particular object for concentration, and focus the Life-power upon it in an act of attention, we are baiting a hook, and dropping it into the sea of subconsciousness. As fish are attracted by bait, so are various forms of knowledge having an affinity for the object of concentration attracted to our mental fish-hook.

Suppose, for example, you concentrate on a Tarot Key. In the beginning you may not see very much, but the longer you watch, the nearer will you come to the time when some detail will be emphasized in your consciousness.

Then you will seem to sense the presence of a deeper meaning below the surface. This is the time to land your fish. Get out your notebook, and put your impressions into words. The words will come--sometimes a few, and sometimes several paragraphs. Then cast your hook again, and watch, until another thought-form takes the bait.

Maintain the mood of expectancy.

TAROT INTERPRETATION 3

Your subconsciousness is like a bay, opening into the ocean of cosmic consciousness. Thought-forms from remote reaches of that great sea will be drawn to you by meditation.

The Life-power knows just what everything means. It has perfect memory of every thought that has ever taken form in the consciousness of every human being. ''Nothing is hidden that shall not be revealed.'' There are no lost asts, no impenetrable secrets.

Thus the Rosicrucian *Confessio* says: ''Were it not an excellent thing so to live . . . that neither the people which dwell beyond the Ganges, nor those that live in Peru might be able to keep their counsels from thee? So to read in one only book, as to discern, understand and remember whatsoever in all other books (which heretofore have been, are now, and hereafter shall come out) hath been, is and shall be learned out of them?'' Meditation is the process whereby these wonders are accomplished.

But we have quoted from the *Confessio* for another reason. It was published by the European brance of the world-wide occult society we call the Inner School. Note that it refers to ''those beyond the Gan-

ges,'' and ''those in Peru.'' Here is a hint that the anonymous writers who published the *Confessio* in 1616 were in communication with the Himalayan Brothers ''beyond the Ganges,'' and with the strong center, located in the Andes, which had been in touch with both the Asiatic and the European groups since long before Columbus discovered America.

More than this, note that the passage begins by pointing out a *way of life*. He who lives according to this way does not break into the company of the adepts. He does not pilfer the secrets of occultism from them. He becomes the sort of person from whom they are unable to keep their counsels. His unfoldment is known to them, and they are eager to communicate to him what they know, just as soon as he is ready to receive instruction.

The symbol of the fish-hook, again, is a clue to something else which occurs during meditation. Every kind of mental activity has its physical accompaniments, and physical changes caused by mental states are by no means limited to transformations of cells in the brain. To this fact the letter-name Tzaddi refers.

You have learned that in Hebrew

the ''fish'' is Nun, and to that letter is assigned Scorpio, the zodiacal sign governing reproduction. As a fish-hook draws fish out of the water to be eaten, so right practice of meditation lifts up the nerve-force energizing the organs governed by Scorpio. So lifted up, this energy becomes food for the growth of the spiritual man.

On this account, continence and chastity are insisted on in all books dealing with spiritual development. Many persons, however, are inclined to exaggerate these requirements. They who suppose that celibacy is necessary to right meditation, or to occult development, are in error. On the contrary, the celibate life, because it is a life of repression, is a hindrance to spiritual unfoldment.

The Bible contains accounts of men who ripened into the higher consciousness, and says some of them were fathers of large families. Among our contemporaries are men and women of illumination who are by no means celibate. Clean living and control are indispensable. Control, however, implies right *use*, not suppression.

Until seekers for light come into possession of right knowledge con-

cerning the functions of sex, there will continue to be more or less acceptance of false doctrines. This is not the place to elaborate on this theme. They who are ready for more light will find it, if they but fix in mind two points: first, that the sex-force has other uses than reproduction; second, that its misuse may consist either in employing it for mere sense pleasure, or else in repressing it, because it is supposed to be inimical to spiritual growth.

The third stage of unfoldment, though it makes use of, and modifies, the nerve-force ordinarily employed in the sex-function, has nothing to do with that function itself. Right meditation releases and lifts up the ''serpent-power,'' *Kundalini*, stored in a center at the base of the spine.

This center corresponds to what yoga philosophy calls the *Muladhara chakra*, or basic lotus. Modern physiologists call it the sacral plexus. In our lessons it is the ''interior star,'' Saturn, corresponding to alchemical lead.

Thus it is connected with the planet which rules Aquarius. Meditation makes the force stored in this center rise, so that it ener-

gizes in succession, six other centers. Three are in the trunk, one in the throat, two in the head.

In Key 17, the seven centers are symbolized by eight-pointed, white stars, surrounding a larger yellow star. The latter indicates the source of the power modified in meditation. It is the cosmic energy, the ''stellar radiance'' or ''astral light'' mentioned by Eliphas Levi, in the quotation you read in the first lesson of *SEVEN STEPS*.

Remember this always. You are not trying to control some power which is your personal possession. You are simply learning how to obey certain laws of a universal energy which is the Limitless Light whence all things proceed. Because the primary activity of this Light is a whirling motion, it is represented by an eight-pointed star, whose rays are like the eight spokes of the Wheel of Fortune.

Persons of small understanding bring against this teaching the accusation that by it men seek to save themselves. It is, they say, like trying to lift oneself by one's own bootstraps.

This is untrue. Ageless Wisdom proclaims the folly of the man who

thinks he can save himself. It tells us that, little by little, the Life-power ripens its personal centers to a point where they become able to understand and apply the perfect law of liberty. Each person's liberation is a particular fulfilment of cosmic law. It is also a true work of ''grace,'' because its basis is the self-impartation of the One Life to one of that Life's personal manifestations.

The beginning of the way of meditation is concentration on things of the external world, on facts reported by the physical senses. The mood in which this concentration is undertaken is of great importance.

Whatever object you select, bear in mind the truth that the Life-power already knows all about it, perceives it just as it is, and sees its true relation to other objects. Make the mind receptive to an influx of this knowledge by holding your attention to the selected object. Let your mood be expectant, a confident belief that the Life-power will impart to you just exactly the kind and amount of knowledge you can grasp and apply.

As a result of this practice, you will begin to realize the unity behind the various appearances of the

external world. The longer you meditate, the deeper and clearer will be your understanding of what the Wheel of Fortune symbolizes.

Nothing is better as an object of meditation than one of the Tarot Keys, or some combination of Keys. They speak a language already known to your subconsciousness, and their message teaches the unity of life.

Gradually, as you continue practicing, you will begin to identify your personal consciousness with the consciousness of nature, or the Natural Intelligence. You will begin to know that the operations of your mind are linked to the great system, described by Ezekiel as being composed of wheels within wheels, that is, concentric circles of activity.

This realization is the beginning of your practical experience of the truth of non-separateness. Eventually, you will see that all your mental states are phases in the manifestation of the one consciousness which directs the growth of trees and grasses, the flight of insects and birds, the flow of streams and the sweep of ocean currents. You will actually *feel*, flowing through your mind and body, the power which holds the stars in their courses,

the power which flames from countless suns. Then you will exchange mere intellectual assent for the true knowledge which has been called *the doctrine of the heart.*

With this experience comes a new understanding of Mother Nature, the feminine aspect of the Life-power. This is shown by all three Tarot Keys which relate to the third stage of unfoldment. In Keys 3 and 17, the central Zgure is a woman--the same woman. In Key 10, the title points to the working of the same feminine power.

For this is the turning wheel of *Fortuna,* the goddess whom the Greeks called *Panthea,* in whom all the feminine deities were synthesized. She it is who makes meditation possible. Through our mental activity, the Life-power manifests its ability to meditate. This ability is expressed mainly through the operation of the universal subconsciousness, the Eternal Feminine. Through us She meditates, *when we get out of Her way.*

The experience of the second stage of unfoldment, the swift, sharp flash of perception, is called the Exciting Intelligence, because it sets up subconscious responses, which take form in meditation. In that moment,

the spiritual man is conceived in the womb of subconsciousness, and the third and fourth stages of unfoldment correspond in many ways to the processes of physical gestation and birth.

One need give no thought whatever to the physiological processes accompanying meditation, other than to recognize what takes place. We warn you against trying to raise the serpent-power by concentration on any part of your physical body.

By this we do not mean that good results are not sometimes obtained by such practice. We warn you, because no two persons need precisely the same regimen. To know what a student requires, his teacher must be able to exercise the clear vision whereby exact knowledge of the condition of the seven centers may be gained.

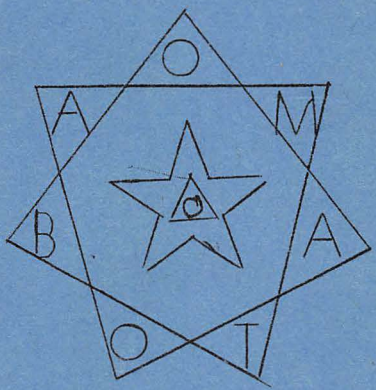
We have given no detailed instruction in the practice of meditation, because these lessons are intended rather to give you a clear idea of what occurs during the seven stages of unfoldment than to serve as a manual of technical instruction. They are meant to give you a bird's-eye view of the Path of Liberation, to prepare you for subsequent work which will take you over the Path itself.

TAROT INTERPRETATION 3

Find the deeper truths for yourself, by studying attentively the three Tarot Keys on which this lesson is based. They have a particular message for you. The Knower, seated in your heart, is aware of this special application, and can communicate it to you--*if you look, and then listen for the Voice of the Teacher within.*

TAROT INTERPRETATION

Keys 4 - 11 - 18. 4th Stage S. Unfoldment



4

TAROT INTERPRETATION 4

THE TAROT Keys from which this lesson is developed are 18, 11 and 4, corresponding respectively to the letters Qoph (ק), Lamed (ל) and Heh (ה), and to the Corporeal Intelligence, the Faithful Intelligence and the Constituting Intelligence.

Qoph, you will recall, corresponds to the back of the head, the location of the medulla oblongata. This part of the brain contains structures through which subconsciousness controls breathing, swallowing and other vital functions.

Here, also, are located other instruments which the Life-power has developed through ages of evolution. Through these groups of cells we may come in touch with race-memories going back to the first emergence of animal life from water.

The medulla oblongata is like a bridge between self-consciousness and subconsciousness. In other lessons we have spoken of the reason for learning to control the breath as a means for re-establishing command over the whole cell-consciousness. The exercises whereby this is accomplished modify cells in the medulla, establishing them in new habits of action which change

the behavior of many groups of cells in other parts of the body.

By impressing suggestions directly on the cells of the medulla, with the understanding that they are the media through which other cell groups may be brought under control of self-consciousness, much may be accomplished. Thus, when learning rhythmic breathing, if a clear idea of the cleansing office of the breath be realized, and formulated in a suggestion addressed directly to the cells of the medulla, progress will be more rapid. Speak to the cells, just as you would speak to an animal you were training. The cells *are* animals, and they are surprisingly intelligent, responding quickly to kindly, firm commands.

The back of the head, again, is the seat of another center whose functions are realized in the work of the fourth stage of unfoldment. This is the sight center.

It is active in ordinary vision, but this is not its only office. All visual imagination is also dependent on this part of the brain. To improve ordinary vision, or to develop definite power of mental imagery, it is useful to stimulate these cells by direct auto-suggestion

To do this, learn first just where

the sight center and the medulla are located. At any good library you can find a book on anatomy, giving diagrams of the organs of the brain. Get this information.

In using direct auto-suggestion to cell groups concerned with special functions, be careful not to prolong concentration on the cell group itself. Concentration on any part of the body increases the flow of blood to that part. When it is overdone, congestion results. Long concentration is unnecessary. Cells are not mere things. They are centers of consciousness, living beings. The kind of consciousness they have is always amenable to control by suggestion.

Prepare yourself by establishing a thorough intellectual grasp of the law of suggestion, as outlined in *SEVEN STEPS*. Next, learn the exact location of whatever cell group you wish to influence. Then deliberately arouse a mood of calm expectation that your suggestions will be obeyed.

If you proceed in this way, you will be able to secure satisfactory results by a single concise and definite command. Such work should be done not oftener than once a day. Too much repetition is a symptom

that you doubt your ability to control the cells. This uncertainty defeats your purpose because it acts as a counter-suggestion.

Another attribution to Qoph is Sleep. It is while we sleep that commands we give to the cell groups are executed. Hence the best time to do this work is just before you fall asleep. For most persons, there is a moment, after going to bed, when thought begins to be disconnected. At this moment, it is possible to rouse oneself to full wakefulness. This is the best time to give the chosen suggestions.

With other persons, however, sleep comes suddenly, like night in the tropics, with no twilight period before it. If you are one of these, make your suggestions just before going to bed, while sitting comfortably in a chair. Prepare for your auto-suggestions by sitting still, and deliberately inducing a state of reverie. Let the images troop past before your mental vision, but expect them to slow down, until they come almost to a standstill.

No ''iron will'' effort is required for this. At all times you are master of your mental image-making, but until you know you are master, and exercise your birthright for

specific ends, you achieve no constructive results.

You are like one sitting in the driver's seat of an automobile. Power to drive the engine and steer the car is already yours; but you have to learn what levers to pull, what pedals to press, and how to use the wheel. It takes no iron will to drive a car, and none to gain control of mental imagery. Information and practice are the two essentials. These lessons supply the information. You must do the practicing.

By merely expecting your mental images to slow down, you do exactly what is needed to make them go slower and slower, until a single image seems to stay a long time before your mental gaze.

What really occurs is that one image is being reproduced over and over again. The stream of consciousness flows on, much as a strip of film passes through a projection-machine; but you seem to be ''holding a thought,'' because the image does not change form. To explain this is not easy. It is the effect that Patanjali had in mind when he wrote: ''Concentration is the binding of the perceiving consciousness to a certain region of attention.

The consciousness you are particu-

larly concerned with in the fourth stage of unfoldment is the Corporeal Intelligence, or the body-consciousness, the mental activity of the cell groups in the body. If you have done the work of the third stage of unfoldment well, you know that all phases of your consciousness are expressions of the Natural Intelligence, or the mental activity which pervades all nature. Now you are more concerned with forms assumed by this universal mental activity as it flows through the various cell groups which make up your body.

Under exceptional conditions, as in overcoming disease, it is sometimes advisable to talk to the cell groups composing specific organs, such as the stomach, kidneys, or liver. This, however, should not be attempted by beginners. It is better and safer to think of the medulla, so to speak, as the ''office'' of subconsciousness. The latter may be depended on to carry out whatever instructions you give. It knows, far better than do you, just what groups of cells are doing each kind of work. Consequently, you will be sure to get excellent results if you simply formulate the commands to subconsciousness, and turn them in at the ''office'' by a brief concentration on the medulla as you give the command.

TAROT INTERPRETATION 4

Concentration on the sight center, and giving suggestions to the cells of this group, make this instrument of self-consciousness more efficient. Sight, you will recall, is one of the attributions of the letter Heh and Key 4. In its esoteric meaning, sight is not only the physical function and its metaphysical counterpart.

The ability to visualize is a most useful aspect of the discriminative faculty. Full exercise of the function demands adequate organization of its instrument in the brain, because an indispensable preliminary to right discrimination is the ability to see things as they are. We must be able to do this before we can have any real measure of success in our endeavors to classify our experience according to similarities and differences.

Such classification is an important part of the development which goes on in the fourth stage of unfoldment. Meditation has been compared to fishing in the ocean of subconsciousness. Right discrimination, based on clear physical and mental vision, enables one to know which of the fish caught in meditation are good for food.

Much has been written about systems of logic. After all, every

system is a tabulation of what occurs when a person sees clearly, and arranges what he sees. Our various experiences are like parts of a jigsaw puzzle. Their relations to one another are self-revealing. Ideas and facts fit together, but only by looking at them attentively may we discover the connections. Error and ignorance, as well as truth and wisdom, have distinguishing marks, which cannot be hidden from one who has vision.

This vision is just true seeing. It is neither supernatural nor miraculous. Every one of us is a center of expression for THAT which already knows all truth. So long as we believe in personal action, so long are we deluded by the illusion of separateness, and we are unable to make use of this interior wisdom.

Jesus used to say that he judged nothing of himself, that all his decisions were based on the instruction of the Father. What he did, he promised that we should do, because he knew the Life-power's ability to distinguish truth from error is always ready to express itself through human beings who have grown sufficiently ripe.

Hence, by directing attention to the sight center, fully expecting that it will be an effective instru-

ment for self-conscious manifestation of the Life-power, you will begin to exercise clear vision. Some, to be sure, have developed this vision without knowing anything about the sight center. Our aim, it should be remembered, is so to apply cosmic laws that we may bring about a quicker ripening. We are not trying to follow a ''royal road,'' because, even though we make quicker progress, it is by a way founded on the laws operative in the evolution of consciousness through the various levels of the animal kingdom and the life of man.

When we understand the law of our conscious evolution, we may advance more rapidly through intelligent cooperation with the Life-power's method of self-expression. That method we now begin to understand in part, and we look forward confidently to a day when it shall be made known to us in its glorious perfection.

Part of our practice consists in continually reminding ourselves that the constructive and regulative tendency of the Life-power is an immediate presence in our daily lives. This is what is meant by the Constituting Intelligence. It has its root in the vision of Spirit, and it is ever at work toward the production of beautiful results.

TAROT INTERPRETATION 4

The Life-power knows itself perfectly. Not for an instant can it lack clear perception of every principle evolving and involved in its complex scheme of self-manifestation. Because this is true, behind the outflow of the cosmic life through its personal centers there is always a complete and accurate knowledge of all causes and motives entering into what may be called the *personal equation.* The ancient maxim, ''Know Thyself,'' is perfectly realized by the One Spirit dwelling at the heart of every human life.

This is what Tarot means by picturing the Constituting Intelligence as an emperor, seated on his throne in Aries, that is to say, in the part of the body governed by Aries--the brain. The body is the temple of the Life-power, and in the brain is the throne of the mode of universal consciousness which constitutes creation ''in the darkness of the world.''

The ''world'' is the microcosm, Man. Its darkness is the inertia (the *tamas* quality of yoga philosophy) of the physical organism. The Constituting Intelligence enthroned in the brain is one with the power which makes everything in the universe what it is. That power works always to establish in the realm of

Name and Form an image of the perfect balance and symmetry of the inner life.

In the fourth stage of spiritual unfoldment, the work of the Constituting Intelligence begins to be perceived by the seeker for light. It is apprehended as a vivid personal experience. One begins to know, at first hand, that the Intelligence which formulates the laws and constitution of the universe is not afar off, but is immanent in human life, expressing itself through groups of living cells located in the head.

From this, its throne of living flesh, it directs the work of cell communities whose aggregate consciousness is the Corporeal Intelligence symbolized by Key 18. This real presence of the Life-power (with all its perfect attributes and wisdom) in the temple of human personality, is what we mean when we say: ''The Kingdom of Spirit is embodied in my flesh.''

We do not mean this figuratively. The same power that flung worlds into space, the same power that holds the stars in their courses, the same directive intelligence that builds up every form we know, from crystal to man, is now expressing its perfect knowledge of itself, and of its

method of self-expression (the Kingdom), through every human brain.

This fact, but vaguely apprehended while yet we are unripe, begins, in the fourth stage of unfoldment, to be a vital part of our daily experience. Thus we begin to see that our participation in the work of liberation is by no means a ''lifting of ourselves by our boot-straps.'' Thus are we set free from that source of fear and doubt, the notion that we have only our petty personal powers on which to rely for our escape from bondage.

We need to dwell on the truth that the Constituting Intelligence works through our minds to perfect the beauty of the Life-power's manifestation in our flesh. Through such meditation we formulate (or rather, we stand aside and let the One Self formulate) a mental image which makes a deep impression on subconsciousness. By this means, every cell in our bodies is, in its own degree, raised in consciousness from the old, false thought that the directing principle of our lives is the illusive personal will, into the new, true thought that each of these millions of cells is an instrument and vehicle for the Guiding Power of the universe.

This raising of the level of cell

consciousness is gradual. The change it brings about may be likened to what occurs when a stream of clear water is turned into a tank containing water clouded by various impurities. If there be an outlet for the dirty water, a time will come when all the water in the tank will be clean.

The natural processes of elimination are like the outlet for the dirty water. It is written that new wine cannot be put into old wineskins, and this means that cells which have embodied the old error-consciousness cannot contain new conceptions of truth.

Some cells can be raised in consciousness without being destroyed, but many are actually killed by this change of thought. Some die because they are no longer used, and others perish in the fire of the new order of knowing. Their dead bodies pass into the blood stream, and are cast off through the various channels of elimination.

Hence the wise insist that the eliminative functions of the body must be kept at their point of greatest efficiency. To this end, various purificatory observances, including fasting, and some practices of what Hindus call *Hatha Yoga*, are employed.

TARCT INTEPPRETATION 4

The sword of Justice, in Key 11, symbolizes the cutting off of mental images of error, and the destruction of the cells which embody those images. Yet this killing out of useless cells is not done all at once. Hence Justice carries scales, as well as a sword.

The dirty water must not run out faster than the pure flows in, or the tank will go dry. Similarly, unwise use of denials may so deplete our bodies that diseases of elimination, particularly of the kidneys, may be induced. To pull up tares before the wheat ripens is to run the risk of destroying the crop along with the weeds.

Avoid this danger by surrendering the whole work to the One Self. When you begin really to understand what the real presence of the Constituting INTELLigence means, you will be rid of the impatience which leads to wasteful hurry and overstrain. The Life-power knows just what to do. We need only recognize its operation in our lives, and let the work be done, gradually and gently, surely and perfectly.

This fourth stage of unfoldment, then, is that in which the seeker for light begins to learn the secret of right action. Now he finds that

personality is the instrument of a power which not only knows just what it is doing with that instrument, but knows also just what must be done in order to keep the instrument in good condition.

The riper we become, the better we understand that the secret of right action is the giving up of all attachment to results. Attachment is the desire to see a particular manifestation of Name and Form. It is a phase of the delusion of separateness. Do whatever comes to hand, with no thought but that in the action you shall express your very best. So to think and act is the secret.

Does this mean that we are to entertain no visions of the future? Certainly not, as you should know from earlier instructions. The warning is against *attachment* to results, which is the feeling that this or that particular thing is the *only* goal.

Specific in our image-making we must be, or nothing will be brought into manifestation; but if we have learned the lesson of this fourth stage of spiritual unfoldment, we shall see that it is not we who make the patterns. Rather do we, by the practice of contemplation, open the

personal mind to an influx of higher consciousness, so that we become participants in the real Self's vision of the future.

In stead of making personal plans, we become aware of certain specific details of the cosmic plan. Instead of trying to do the thing *our* way, instead of building on the shifting sands of our partial knowledge, we follow the plans of the Master Builder, and erect our house of life on the sure foundation of Eternal Being.

In short, this fourth stage of unfoldment is one in which the plan-making power of the One Life begins to find personal expression. Specific images enter our field of mental vision. Patterns for our work are given us; and the better we know ourselves to be instruments of the Constituting Intelligence, the more precise and accurate will those patterns be.

In the Book of Exodus we find an example of this, in the minute descriptions of the tabernacle and its furniture, according to patterns shown to Moses "in the mount." These last three words have an occult meaning. On the surface, they refer to Moses' retirement to the heights of Mount Sinai, in order to "speak with the Lord." For a per-

son versed in the principles of esoteric psychology, they direct attention to the actual place in the human body through which the Life-power transmits its plans to us.

The ''mount'' is the highest of the seven centers energized by *Kundalini*, the serpent-power. It is a cone-shaped body in the brain, filled with little ''stones,'' or minute crystals, tiny bits of calcareous matter known as brain sand.

Through this body, the pineal gland, the Life-power finds expression in our interior vision. Here, step by step, it shows us what lies before us on our journey along the path which leads upward from the valley of sense-life and three-dimensional consciousness to the heights beyond.

On those heights, as one who looks down from a mountain-peak sees in one glance a prospect ranging over hundreds of miles, we shall see as a whole what now we see only in part. Then we shall lose this petty personal life, only to find our real life, and to understand the true significance of personality as an aspect of the Life of lives, as one beam of the Limitless Light, which is at once the Source and the Goal of all our growth.

TAROT INTERRRETATION 4

KEYS - 4-11-18

MEDULLA OBLONGATA

CONTROL and INFLUENCE of any GROUP of CELLS

4th STAGE of UNFOLDMENT concerns the mental activity of groups of cells - Corporeal Intelligence

CONSTITUTING INTELLIGENCE

SIGHT CENTER

DIRECT MEDULLA FOR RHYTTHMIC BREATHING

DIRECT SUBCONSCIOUS by CONCENTRATION ON MEDULLA to control groups of cells

CONCENTRATE on SIGHT CENTER and give suggestions to this group of cells to make more efficient esoteric-e

TAROT INTERPRETATION

Keys 5-12-19 5th Stage Spiritual Unfoldment



TAROT INTERPRETATION 5

THE FIFTH stage of spiritual unfoldment corresponds to Keys 19, 12 and 5. Review the lessons of *TAROT FUNDAMENTALS* dealing with these Keys. Review also the meanings of *ruach*, Spirit, given in the first lesson of this series.

Key 19, which represents this stage of unfoldment, corresponds to the first letter of רוח, *ruach*. Key 5, connected also with this step on the Path of Return, is the second letter or *ruach*, Vav (ו). Mem (מ) and the Hanged Man, because מים means "water," and Key 12 represents a state of perfect receptivity to the influx of the universal Life-power, have many correspondences to the letter Cheth (ח), and to Key 7. For Cheth is the letter attributed to the watery sign Cancer, ruled by the Moon, and Mem represents the Great Sea, which is also the Great Mother, the subconscious aspect of the Life-power.

Resh (ר) is truly a symbol of the ruling principle in human personality. To it is attributed the Collective Intelligence, concerning which we are told: "Thence astrologers, by the judgment of the stars

and the heavenly signs, derive their speculations and the perfection of their science, according to the motions of the stars.''

The Intelligence so described is precisely what scientists utilize in their work. It observes facts, classifies them, discerns hidden links of relationship and order, formulates laws. It reasons inductively from particulars to generals, fits facts and inferences together to frame hypotheses. In short, it is self-consciousness; and in this stage of unfoldment a new type of self-consciousness becomes manifest.

A double letter, Resh stands for the pair of opposites, Fruitfulness and Sterility. Fruitfulness, because the onlooking of the universal self-consciousness incites the activity of the universal subconsciousness, and thus brings about all the rich productiveness of the world of Name and Form. Sterility, because the same self-conscious awareness, working through personal centers of expression, at last penetrates by induction through the veil of Name and Form, and prepares the way for return to the Nameless and Formless Source of all. Through self-consciousness the Life-power

involves itself in relativity and the illusions of appearance. By the same kind of conscious activity it extricates itself from the bondage of appearances, and returns to the seeming sterility of the No-Thing.

Even the number of the Key implies the same idea. 19 is a combination of 1, which, as a symbol of beginning, suggests seed-forms, and therefore fruitfulness, with 9, which, as a type of ending, suggests the cessation of production, and therefore sterility. Similarly, the Magician, numbered 1, is a young man at the height of his virility, while the Hermit, numbered 9, is a sterile sage, near the close of his life-journey.

So we may read these Keys, from one point-of-view. Yet we ought to say that this last interpretation is based strictly on the world of appearances. One truly versed in practical occultism might reverse the interpretation of the numbers 1 and 9, and yet be telling the truth. Such are the paradoxes of occult speech.

The universal self-conscious level of the Life-power's activity is the actual reality expressed in all phases of personal self-consciousness. Through some personal vehi-

cles, expression is free and clear from obstructions. Through others it is partial, and distorted by imperfections and inadequacies of personality. Just as a great singer's voice, sent over the radio, sounds in every receiving set, yet is heard with varying degrees of clarity and purity of intonation, due to differences in the quality of the receivers, so is the Life-power's perfect self-consciousness distorted when it manifests through an undeveloped personality.

This power is now unfolding through us. It has brought us to the point of sharing some part of its knowledge of itself. So long as we remain within the limits of ordinary human consciousness, we must continually remind ourselves to work in harmony with the law of the Life-power. We must remember that Spirit works primarily through our self-consciousness, and through the higher centers of our brains. Then, from what we know of self-consciousness and its modes of operation, we shall see that our liberation demands trained use of our senses, accurate and logical inductive reasoning, and intelligent application of the law of suggestion. These come first.

Next we must bear in mind the fact that the Life-Breath links all things together, and that this uniting agency is at work in the field of subconsciousness. Subconsciousness, as we have had occasion to say before, is not a personal possession. It is universal, and a human body is simply one of its innumerable channels of manifestation.

It unites us to all persons everywhere, to all creatures living on planes below man, and even to the vital essence of those forms of appearance classified as inorganic. This linkage, moreover, is not merely to terrestrial things and beings, but extends also to everything in the universe, even to the outermost limits of space, and to planes and beings beyond the range of the physical.

Finally, since the Spirit unfolding through us presents itself to us as a power working always toward definite, articulate expression, we shall take pains to make our speech truly representative of our consciousness. It is folly to suppose that one may have any lasting experience of the higher consciousness before he has attained to ripeness in the lower stages. To enter the consciousness beyond thought re-

quires as its preliminary no little clarification of the consciousness for which thought is the vehicle. One means of clarification is right speech. [One mark of readiness for the higher kind of knowing is ability to express thought in clear, precise, accurate terms.]

Great sages speak with authority. Jesus was a master of the spoken word. So was Buddha. So was Ramakrishna. A truly illuminated man knows what to say, and how to say it. He will not employ sesquipedalian polysyllables, but he will certainly choose appropriate and beautiful words, and will so combine them that what he thinks is made intelligible to others.

Analytical psychologists, led by Carl Jung, have discovered a truth long familiar to occultists, namely, that symbols are universal. We do not have to invent a theory of migration to account for the fact that persons living far apart use the same symbols to express the same ideas. The human mind is practically the same in every place, and in every age, so that when a man tries to express an idea, the mental laws of association and representation determine the symbol he selects. It is on this account that symbolism is truly a universal language.

Analytical psychology has discovered also that the dream symbol of a little child always refers to the impulse toward sex-expression. This is a clue to the meaning of the two little children in Key 19, for the same rule holds good in occult symbolism.

What does this imply? Simply that the power we direct and control in practical occultism is the power which, for innumerable generations, has insured the perpetuation of the race.

In this way it provided vehicles for the slow evolution of the potencies of the I AM through human bodies. That slow evolution brings us at last to a stage of development where we may, and must, consciously participate in the working of the Life-power which regenerates our minds and bodies.

Little children are its symbols, because at this stage, the power that was formerly utilized for physical reproduction only, is directed into other and higher channels. Thus Key 19 shows the children turning their backs to the wall which represents the sense life. They typify the transmutation of the creative force from a lower or slower rate of vibration to a higher rate.

They dance in a fairy ring, in which the basic pattern of design is that of the Wheel of Fortune--concentric circles. This is to show that this higher rate of vibration synchronizes their activity with the forces represented in Key 10 by the central circle of the wheel. In this connection, observe that 10 results from adding the digits of 19.

The goal of the Great Work, here depicted as a dance, is the height beyond the pillars of Key 18. Tarot represents it also by the central figure of Key 21.

Note that the children, like that figure, are dancing. Dancing is movement to music, in which rhythm is the basis. [Rhythm is also the basis of astronomical fact, and is the key to truth in astrological judgment.]

In Key 18, the beginning of the Path of Return is shown. The shellfish crawling out of the water stands for what the children symbolize in Key 19; but in Key 18 the higher is encased in the lower, as the vital and directive parts of the organism of a shellfish are concealed in its bony carapace. The children of Key 19 have been liberated from this hard and fast appearance of form. They are nearing perfection of self-consciousness.

TAROT INTERPRETATION 5

We have called this ''fourth-dimensional consciousness.'' This is a *name*, but it is far from being a definition. Jacob Boehme tried to describe this higher order of knowing, but what he wrote seems to be gibberish, unless one has shared his experience. Then it makes perfect sense. The visions of Ezekiel and St. John describe the same thing, but convey little to the average reader. Yet we should read writings like these over and over again.

No effort should be made to interpret them, or even to understand them. They were not written for that purpose. They are meant to prepare the mind of the reader to have similar experiences.

The more one's consciousness unfolds, the more intelligible do such visions become. The same may be said of the writings of genuine alchemists. Thus d'Espagnet, in his *Hermetic Arcanum*, insists that any man who wishes to apply himself to Hermetic philosophy should make use of few authors, and should not be content with reading them once or twice, but should read them ten times or more, without becoming discouraged.

When this is done, here a sentence becomes luminous, there a

phrase, once dark, turns crystal-clear. Books of this kind are meant to be tests of our advancement. The riper we are, the more they have to say to us.

The little children in Key 19 remind us also that in this stage of unfoldment one grasps definitely the truth that one is really and truly a child of the Life-power. During this fifth stage, by persistent practice in meditation on the consequences of this perception, it will become evident that personality does nothing of itself, that it is merely an instrument for a power having aims extending far beyond the limits of personal vision.

Do you doubt this? Read history, and see how the Life-power has worked to its own ends, without respect for persons. Look back over your own life, to see how significant were little things you hardly noticed at the time they occurred, and how relatively unimportant were many things which you supposed to be the only matters of real account.

We have to *learn* to be little children. "Of such," said Jesus, "is the kingdom." They who are the most open channels for the Life-power's operation, they whose child-like confidence in guidance is the

strongest are nearest to freedom, because they depend utterly on the indwelling presence of the One.

There is no surrender of freedom in obedience to guidance. The Life-power's methods are the fruit of its perfect wisdom. In perfect obedience is therefore our best assurance of success, in little details, as well as in the more massive aspects of our activity. Nature is our adversary so long as we disagree with her. By agreeing quickly, we make her our friend and servant.

To the degree that we accept the guidance of the Life-power, to that degree are we liberated from the worst of delusions, the notion that we do anything whatever of ourselves. Obedience soon brings us to understand that the law is not imposed on us from outside. It comes from within. We are its personal expressions. The creative method of the universe is specialized in every human personality. Every human being is a living fruit on the Tree of Life.

This is shown in the symbolism of Key 12. The attitude of personal surrender it typifies is developed in the fifth stage of unfoldment. In this mental attitude, which is exactly the reverse of that held by

most persons, we learn the secret of true repose, the arcanum of eternal rest. For when all things, from least to greatest, are done *through us and not by us*, then fatigue is banished. He who is really guided by the Life-power in all things wastes neither time nor strength. Best of all, such a person has forgotten how to be anxious about anything.

We arrive at this stage as a result of logical inductive reasoning. We experience this unfoldment by keeping after it. It comes because we seek it. Sitting down and waiting for it will never bring it. If we are truly beginning to be unobstructed channels for the flow of the Life-power, the expression of its potencies through us as its personal centers will take form as persistence in study and practice.

Sooner or later in this work, which at first *seems* to be one's own personal undertaking, a change of consciousness is effected, and it becomes evident that the personal self does nothing whatever. The Life-power is the real, and only, Artist. It accomplishes the Great Work in and through us.

Then one understands why schools of secret science have always been

so insistent on the pupil's strict obedience to his teacher. We ought to know that when we follow the instructions of a teacher we really obey the I AM. The Life-power leads us to personal centers of its wisdom who are qualified to help us. It even leads us to those whose own channels of expression are so distorted that the only lesson we can learn from them is the lesson of discrimination between true doctrine and ridiculous fantasy. Whoever the teacher, while we are numbered among his pupils we should obey his instruction. We ought not to worship personalities. We must, nevertheless, be ready to accept the guidance of the ONE, speaking through the personal instructor.

Every teacher who knows this principle, when he speaks or writes, does his best to let the One Teacher find him an open channel of expression. When the pupil makes himself a receptive hearer or reader, he then makes sure that he gets correctly the spoken or written words.

Do not confuse this open receptivity to instruction with passive acceptance of whatever may be taught. The point is that you cannot exercise discrimination unless you really take in what has been

said or written. Accept nothing until your own inner Teacher, identical with the One who speaks or writes through any instructor, confirms the doctrine.

In Tarot, the Teacher is the Hierophant. He is your own real Self. The ministers who kneel before him are the personal modes of self-consciousness and subconsciousness. The One Teacher speaks to you with a thousand tongues, writes His Law for you to read in the innumerable symbols of the Book of Nature.

See yourself as His child, possessing as your birthright all the potencies of divinity, all its powers of control over subhuman forms of being, organic and inorganic. Submit yourself without reserve to the guidance which comes, not from above and without, but from within, at the very center of your being. The law you obey is not that of an alien sovereign, usurping the direction of your life. It is *your own law*, the perfect method whereby the Eternal One expresses through you. Open yourself to the instruction of that One, and you will not only know the Law, but you will also know how to live it, moment by moment, day by day.

This, remember, is only the beginning. Hitherto, the forces at work

have been operating at the subconscious level. In the first stage of unfoldment, one is, first of all, conscious of bondage. Then comes awakening to the sources of error, Meditation brings more light, but, as yet, freedom is a goal, not an experience. The same is true during the period represented by Key 18, when the new concepts are being built into the organism.

Only with the fifth stage of unfoldment does conscious liberation become a realized experience. Even at this stage, the work is by no means complete. Hence, in Key q9 we see little children, just on the verge of adolescence. There is more to come, and of this the following lessons will tell you. Yet what is to come is simply a further degree of *conscious* unfoldment, which begins at this fifth stage.

TAROT INTERPRETATION

Keys 6-13-20 - 6th Stage Spiritual Unfoldment



TAROT INTERPRETATION 6

BEFORE READING this lesson, review the lessons dealing with Keys 20, 13 and 6 in *TAROT FUNDAMENTALS*, and with letters Shin, Nun and Zain. Let a little time elapse between this review and the study of the lesson now in your hands. Then you will get a great deal more out of what is written herein.

In the Tarot Key representing the fifth stage of spiritual unfoldment, personality was depicted by two small children, dancing in a fairy ring. In Key 20, the two children are merged into one, who now has the father and mother on either side. The child has its back to the spectator, so that the sex is indeterminate, though it seems to be a boy. The child is the new concept of personality, born of subconsciousness, yet fathered by conscious knowledge and reasoning. One of the secrets of Key 20 is that the child's father and mother are lifted up because the child is rising.

What we see here is the stage of unfoldment immediately preceding cosmic consciousness. The scene has some features of the physical plane, but closer examination shows that it must be referred to the metaphysical

realm. The figures, though nude, are not flesh-color, but gray. The light that shines here "never shone on land or sea." Mountains rise in the distance, but they are mountains of ice. The whole suggestion is that this is the fluidic region beyond the range of physical sensation.

This is confirmed by the position of the human figures. In this picture they rise from rectangular coffins. The same general suggestion is given in older versions of Key 20. By their shape, the coffins represent the limitations of three-dimensional consciousness.

In symbolism, the part is often put for the whole--in this instance for a whole impossible to show in a picture. The figures stand at right angles to the coffins. This reminds us that the fourth dimension is said to be at right angles to all the dimensions we know. Therefore the meaning of this detail of the design is that the regenerated personality and its parents, self-consciousness and subconsciousness, are now liberated from the limitations of three-dimensional consciousness.

They have been set free by a trumpet-blast, sounded by an angel, whose flaming hair signifies that he personifies the element of fire, at-

tributed by Qabalists to the letter Shin.

At the same time, we must remember that this angel is not some celestial being, come down to earth. He is no visitor from the skies. His trumpet-call comes from the Great Within. This whole scene is a representation of interior, metaphysical experience.

On the physical plane, sensation is stimulated by radiant energy, fluids, gases and solids. These are the fire, water, air and earth of the old physics, symbolized by the wand, cup, sword and pentacle on the Magician's table. Besides these four, Western occultism, especially in alchemy, recognizes a fifth, denominated the Quintessence.

Liberation is the result of the unfoldment of the potencies of the cosmic fire within us. In Key 20, the symbolism clearly indicates that sound is the special form assumed by the liberating agency. This is to be taken in no figurative or allegorical sense. [Sound vibration is what actually sets us free.]

This is why the tradition of a ''Lost Word,'' whose pronunciation is a key to magical powers, is mentioned again and again in Western occultism. This is why, in Egyptian

rituals, the candidate is repeatedly challenged, and cannot pass until he has pronounced the challenger's correct name. To this day, without knowing what it really means, we say the great name Amen (אמן) at the end of prayers; and those of us who have some knowledge of Hinduism are familiar with the importance of the mystic syllable, AUM.

A practical occultist makes daily use of sound vibration. Even if he has never heard of the greater mysteries of sound, the merest tyro who repeats an affirmation is using this power, whether he utter the words of the affirmation aloud, or merely recite them mentally. In the Orient, the dominant idea of a brief sentence is expressed in a sequence of tones related to that idea, and this Oriental science of the correlation of sound and thought is known as *mantra yoga*. The same science is employed for healing by the Western School.

In Key 20, however, the stress is upon the Soundless Sound, sometimes called the Voice of the Silence. This calls us higher, out of the mortality of persons born from certain parents, into the *parentless* state. This is the state which is "after the order of Melchisedec." According to the writer of the Epis-

tle to the Hebrews (See Hebrews 7), Melchisedec, or Melchizedek, as it is spelt in the Old Testament, was ''without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto a Son of God; abiding a priest continually.''

(Incidentally, let it be noted that the words, ''after the order of Melchizedek,'' which occur in one of the Psalms and also in the Epistle to the Hebrews, are by no means a reference to a secret order of priesthood on the ''higher planes.'' The Hebrew and Greek words translated ''after the order of'' really mean ''like unto, similar to, having like properties or qualities.'' We mention this because, every so often, some pseudo-occultist tells his followers wondrous tales about the supposed ''Order of Melchizedek.'' In the years we have been at work in this field, there have appeared many ''Heads'' or ''Messengers'' of the ''only genuine Order of Melchizedek,'' with tales of high initiation in caves, in remote mountain retreats, in all manner of Arabian Nights' surroundings. Yet the whole nonsensical structure of false pretense rests on the ignorance of pretenders and believers alike, who do not know what the word ''order,''

in this particular connection, really means.)

When one hears the Inner Voice, through the activity of the "parentless," subtle, metaphysical sound vibration, one is freed from all sense of being a mortal, having earthly parents and genealogy. One then knows what the I AM really is--the timeless, eternal, immortal SELF, having neither beginning nor end. Thus, in this sixth stage of spiritual unfoldment, one is consciously aware that one was never born, and will never die.

The agency in this work is symbolized by Key 13, which has to do with the fiery Mars-force. Key 20 also represents the element of fire, because the latter corresponds to the letter Shin. Link this up with Key 16, which is attributed to Mars. Liberation has an aspect of destruction, as Hindus indicate when they say that Shiva, the destroyer, is the great Lord of Yoga. Every change in consciousness tears down cells. Human life is an invisible conflagration.

Thus the first character of the word Shin (שִׁן) is ש, which means *tooth*. As the office of teeth is to break down the structure of the food we eat, so that solar energy may be released by further processes of

digestion and assimilation, so, in higher aspects of unfoldment, the fiery Life-breath breaks down cells in our bodies. The liberation of the fiery essences of these cells is what makes us aware of states of consciousness beyond thought. Long before this may occur, however, the Mars-force must burn up cells which obstruct the free flow of the Life-power through certain bodily channels.

Let us consider one specific instance. The spinal cord is a tube. In young children it is open at the lower end, so that the serpent-power coiled in the sacral plexus can rise through it. This is why little children often have metaphysical vision, and why they sometimes have invisible playmates, both human and animal. As they grow older, this tube is closed at the lower end, in order that the greatly increased activity of the Mars-force, at the time of puberty, may not make the serpent-power rise prematurely and injure the brain, as it sometimes does in adolescent dementia.

This is a wise provision of nature; but when a practical occultist seeks to gain metaphysical vision, he must apply the Mars-force to destroy the cells which close the lower end of the spinal tube. By

opening it again, he really becomes "as a little child."

Knowledge of this fact has led foolish experimenters into disastrous attempts to open the spinal tube, by concentrating on the center at its base. Persons who have grasped the truth that all this work is done, not by personality, but by the Life-power itself, will not make this mistake.

We speak of what occurs, because you need to understand it--because you should see that the awakening of the higher vision is according to law, and involves a physiological change. On your head be it, if you begin to concentrate on the centers, in order to hasten unfoldment.

No student knows enough to attempt anything of the kind, except under the guidance of a truly competent teacher, who is really clairvoyant. Even such a teacher will usually give instruction in the safe methods of meditation which lead to the same result, without subjecting the student to the grave risks attending direct concentration.

The three letters, ז י ש, will reveal to a Qabalist the main factors at work in the sixth stage of spiritual unfoldment. Shin (ש) stands for cosmic fire. Yod (י) represents

the working of that fire in what alchemists call "the black dragon of putrefaction," that is, the intestinal tract, governed by the zodiacal sign Virgo, attributed to Yod. The final Nun (ן) is the symbol of that fire after it has been extracted from food, water and air by various assimilative processes, and, having been converted into nerve-force, is stored up in the Mars center, ruling the region corresponding to the sign Scorpio.

The nerve-force in the Mars center is raised until it energizes a center in the brain. Then we emerge from the world of sense and three dimensions into the supersensual world known as the fourth dimension. Yet again we say, none ever does this work for himself. It is done by the SELF working *within* him.

To be sure, the student employs mental and physical exercises; but even these are not his own doing, as he soon finds out, when he becomes in some measure proficient. The object of all such practices is, or should be, to deepen one's understanding of the truth that no human personality ever does *anything* of itself. The object of all training is to get the inadequate personality out of the way, so that the true SELF, which knows just what to do, and how and

when to do it, may find no resistance to the free expression of its perfect mastery of mind and body. In the beginning, the student seems to himself to be getting out of the way. Later on, he finds that not even this is his ''own'' action. It is the angel who sets us free, not we ourselves.

We have mentioned the fact that the bodies of the human figures are gray, and if you have reviewed our analysis of the symbols, you will remember that the man is maintaining a passive posture, while the woman is actively holding up her hands, to receive an influx of power from above. At this sixth stage of spiritual unfoldment, there begins to be manifest the peculiarity of the consciousness beyond the level of intellectual thought, a peculiarity for which we have no adequate words. It is a reversal of the usual relations of consciousness and subconsciousness, so that self-consciousness, hitherto apparently active, becomes quiet. Observe, too, that in contrast to Key 6, where the man looks at the woman, and in contrast to Key 1, where the Magician looks down, this man looks up, and his gaze is fixed on the angel.

In the sixth stage of spiritual unfoldment, self-consciousness per-

sists; but it is no longer the dominant element. If anything, subconsciousness now appears to be the more active member of the personal mental pair. On the other hand, while self-consciousness is quite still, since it has realized that personality does nothing of itself, this denial is not by any means the extinction of personality. It is a different evaluation of the meaning of self-consciousness. Nor is this state merely an intellectual conviction or conclusion. It is a vivid experience.

At this stage of unfoldment, the last enemy, death, is overcome, because the experience itself is a transmutation of the very force which destroys our physical bodies. It is an actual liberation of the higher vehicles of consciousness from their bondage to the physical plane.

This liberation is effected by the same force which brings about the decay and destruction of the physical organism. The liberation is even more than this, but at this point in our work, it does not seem wise to enter into details. Let it be enough to say that, in the sixth stage of unfoldment, what is raised is an incorruptible body which, as St. Paul tells us, is "sown cor-

ruptible.'' The secret of this sowing and reaping is shown in the symbolism of Key 13.

The process which leads to this result is hinted at in *The Emerald Tablet* in these words: ''Thou shalt separate the earth from the fire, the subtle from the gross, suavely, and with great ingenuity. It ascends from earth to heaven, and descends to earth again, and receives the power of the superiors and of the inferiors.''

The principle involved is a gentle, gradual and careful separation of the finer vehicles of the Life-power from the grosser ones. This operation is performed, as alchemists put it, by the *aid* of Mercury.

Mercury is the planetary ruler of Gemini, the zodiacal sign symbolized by Key 6. The separadion is an act of discrimination. The whole work of separating the subtle from the gross, of extricating the finer vehicles of four-dimensional consciousness from their bonds of flesh, calls for the application of the principle explained in our analysis of Key 6, in *TAROT FUNDAMENTALS*..

The result of right discrimination is mental equilibrium. Until this equilibrium is established, there is continual friction between self-

consciousness and subconsciousness, so that the very law of suggestion, which brings about so many seeming miracles when it is constructively applied, acts negatively to intensify our inner disharmony.

When we grasp our true relation to the Life-power, when we understand that unfailing wisdom finds expression, however inadequate, through all our thoughts and words, when we begin to *rest* our lives upon the foundation of Eternal Being, our perceptions of these truths, and our endeavors to live them, begin to affect the structure of all our vehicles. For subconsciousness eagerly accepts the implicits of these perceptions and conceptions, and begins to act upon them.

It then becomes, as shown in Keys 6 and 20, the immediate recipient of the all-wise direction of the Life-power. The personal consciousness (the man) becomes a passive observer of daily experience.

This does not mean that subconsciousness is the superior of the two modes of personal consciousness. No error is more productive of unfortunate results than the one which leads to dependence on subconsciousness for guidance. We are to recognize that its highest office is to

serve as a channel for guidance; but the guidance itself comes always from superconsciousness.

When this truth is understood and lived, we are actually reborn. The story of the virgin birth, told in many versions of the ancient mysteries, is re-enacted in us. The little child, regenerated personality, conceived by the Holy Spirit (*Ruach Elohim*), is born of the liberated woman, because the direct action of the Life-power on subconsciousness builds up a new conception of personality within us.

More than this, the "seed of the woman," as we read in the Bible prophecy, now crushes the serpent's head, by overcoming the illusion of separateness, and, with that illusion, the lie of death. The new man is the little child of Key 20, and in this sixth stage of unfoldment, it is he who, through his ability to enter four-dimensional consciousness, does truly lead personal self-consciousness into a new world.

Aug-1-49

The experience of Re-birth comes about when the Life-Power has taken charge of the personality and brought it to that stage where self consc. and subcons. have become one and self c. looks to subc. to carry out the work of the Life-power. It is a physical process as well as a mental. The Mars force is freed from Saturn in Scorpio and rises to its rulership in Aries. Here certain changes in the brain are accomplished and the individual attains 4th dimensional consciousness. It is all the work of the Life-Power. The self consc. must stand passively by and allow subc. to relay guidance from the superconsciousness. Mental perception of truths and understanding of these facts and activities cause subc. to act upon them and by inner guidance bring them about. Then death is conquered. Freedom is attained in last stage but one.

Keys 7-14-21 7th Stage Spiritual Unfoldment

TAROT INTERPRETATION

No. 7.

Parable of Tree - whose leaves are for healing of nations

Consciousness beyond thought

Tree is kingdom of God - Tree of Life



TAROT INTERPRETATION 7

THE TAROT Keys for this lesson are 7, 14 and 21. Review the lessons dealing with these Keys and their letters. After the review, consider this parable:

On an uncharted island in the South Seas there grew a tree. Its bark, its flowers and its fruit were different from those of trees in other lands. Its leaves, like those of the tree of life described in *Revelation,* were for the healing of the nations.

Blown out of their course by storms, occasional voyagers came to the island, found the tree, ate the fruit, and were healed by its leaves. Some sailed from the east, some from the west, others from the south. Each believed himself to be the original discoverer. Each supposed the course he sailed was the only way to the island. Each wrote a record of his journey, described the tree, and proclaimed the healing virtue of its fruit and leaves.

Some there were who believed these tales, but there were more who scoffed. Nobody could form any clear image of the tree, because no man may picture anything differing radi-

cally from what he himself has experienced.

Believers said: ''See, this one left us a sick man, but now he is whole. Nor is it his body only which has been healed. His very heart is changed.''

Unbelievers declared: ''It is nothing but a change of air. The sea voyage helped his body, and because that is well, his temper is naturally sweeter. Yet what good is a whole body, or even a sweet temper, with a sick brain? The man is mad! If there be a tree such as he raves about, why did he bring us none of its leaves? Why has he none of its fruit? Nor even a shred of its bark? Just a wild tale, with no evidence whatever to support it!''

The believers, nevertheless, preserved the story, and, in the course of years, added many wondrous fancies of their own imagining. So the tale of the tree passed into the folklore of many peoples.

Then came one whose travels in strange countries gave him opportunity to study the customs and compare the beliefs of many races. He journeyed to the south, to the east, and to the west. Wherever he went, he heard stories of the island and the tree. No two accounts agreed as to

details. Some said the island lay to the north, some had it that the seeker must go west, others insisted that the course was to the east. And when it came to describing the tree, human fancy ran wild.

The traveler, however, saw that this disagreement about ways to reach the island really meant nothing. They who lived in the south had to travel north; for dwellers in the east, the island lay to the west; and for those whose homes were in the west, the course was to the east.

On one point all were agreed. On an island was a tree whose leaves were for the healing of every disease, good for sickness of soul as well as for ailments of the flesh.

So our traveler set out to find the island, nor was his search in vain. Carefully comparing the old tales, he calculated roughly its probable location. Then he sailed a circular course round the area he had marked off on his chart, making the circles smaller and smaller.

During the long months of his quest he stopped at many an island. Some were fair, and had lovely, exotic trees and fruits.

Once or twice he believed he had found what he sought, but when he

tested the leaves of these strange trees, he found some which brought forgetfulness, and others which induced strange dreams, but none had power to cure the ills of soul and body. Some, indeed, though sweet to the taste, made him ill, almost unto death. More than once, too, he had narrow escapes from shipwreck, from being killed by dreadful beasts, and from other perils.

Yet he persevered in his quest, and, at last, his patience was rewarded. Then he learned why no traveler had been able to bring home any tangible evidence of the existence of the magic tree. When its fruit was picked, it must be eaten at once, for within an hour it began to rot. So with the leaves and the bark. They crumbled into nothingness when separated from the tree.

The moment the traveler saw the tree, he knew it, and perceived that in all the tales about it there was truth. Whatever had seemed meaningless became intelligible when he saw the tree itself. Yet he knew no man ever would be able to describe the tree so that it might be imaged truly by one who had not seen it.

Whoever had not visited the island must belong to one of two classes of persons. Some would believe, more

would scoff. None could *know*, save those who made the journey.

So the traveler returned to his home, and wrote the story of his own search. Hillustrated it with maps and charts. He marked the soundings and the ocean currents. He put in the latitude and longitude.

Yet the world continued to mock at the story. Some called him a madman. Some said he was a fool. Men of science, and other schoolmen, particularly physicians, denounced this ''dangerous charlatan.'' They derided his book, impugned the accuracy of his charts, and even tried to imprison him for obtaining money under false pretenses, (because he had accepted pay for his writings and lectures.)

Nevertheless, some few put his words to the test of actual experiment. In large vessels and in small, they set sail for the island, and because the traveler's directions were clear and true, they found the tree, and were healed of all their miseries.

So, in time, there came to be in the world an association of ''Knowers of the Tree.'' Because their minds and bodies were strong and sound, their lives spread a contagion of health and understanding and

love throughout the localities in which they spent their remaining days. Thus the world became brighter and happier for their presence in it.

As you study this lesson, keep in mind this parable. The tree is what Jesus called "the kingdom of God." The island is an actual place within the body of man. The fruit and the leaves are states of consciousness, for the tree is the Tree of Life, the Key to all Things. Eating of the fruit of the tree leads to a state of consciousness beyond thought, a synthesis of all experience, in which the sense of separateness is blotted out, and direct knowledge of unity and eternity takes the place of the time-bound multiplicity of ordinary consciousness.

No man who has eaten the fruit of this tree may describe it as it really is. Yet he will understand the meaning of all descriptions of this experience. He will find it in the pabes of Sufi poets. He will recognize it in the strange language of alchemists and magicians. He will read it in the writings of Hindu philosophers and Chinese sages. It will speak to him from the simple phrases of that humble American seer, Jacob Beilhart. But

for variety of description and expression, he will find it, among all the books in the world, no better put than in those composing the Bible; and of all the words in the Bible, the words of Jesus tell the story best.

He who has eaten of the fruit of the Tree of Life will know how hopeless are all attempts to define this experience. Then he will be free from slavish adherence to creeds (though he will oppose no creed, however crudely expressed, which bears the unmistakable signs of being based on genuine inner experience.) For he knows the inadequacy of all endeavors to define the indefinable, the futility of all efforts to limit the limitless.

The consciousness beyond thought is crystal clear, sharply defined, free from the least suspicion of haziness. This very clarity makes it ineffable. We have no words to convey such fulness of meaning. Our common tongue is intended to describe piecemeal experience. How may it express what one has called ''being everywhere, and all at once?''

Expect no one, then, to tell you ''just what'' the consciousness beyond thought is like. St. Paul says

it is unlawful to speak of these things. Be content with what you may learn of the way leading to this final liberation. Then follow the way yourself.

It is not enough to read travelers' tales, even if they be most convincing and most scientifiic. He who would be rid of misery, he who would taste the fulness of joy, must find the island for himself, must himself eat of the leaves and fruit of the magic tree.

Know, then, that the Way is an Art. Consciousness beyond thought is, to be sure, a gift of the Life-power; but we receive this gift through the operation of another benefaction. The Life-power enables us to take ''natural conditions'' as we find them, and then adapt them to achieve novel results, not spontaneously produced by nature.

This arility is pictured by Key 7. Wherever you find the city-symbol in texts of Ageless Wisdom, you find a hint of this human adaptation of natural forces and materials. A city is a collection of houses. It represents development of the consciousness attributed to Beth, the House, and to Key 1.

This ''house'' consciousness is what we haver termed ''self-con-

sciousness.'' It enables us to put into a new order the conditions of our environment. The chariot in Key 7 is a symbol for the same idea, because it is a sort of house on wheels. It is the vehicle which carries us from thought to the consciousness beyond thought.

By slow processes of evolution, the Life-power brings its vehicles to the point where self-conscious thought may be expressed. By right thinking, man discovers the laws hidden behind the various appearances which constitute his environment. Then, by creative imagination at subconscious levels, combined with inspiration coming from superconsciousness, man learns how to make new combinations. Thus he begins where nature leaves off. Before he can see the glory of the Shekinah he must build a house for it. Thus we, who follow the ancient craft of the sages, call our work an Art, and name ourselves ''Builders of the Adytum.''

The chariot in Key 7 is a type of the adytum or shrine of Deity. Its proportions are those of an oblong square, the form of the lodge in Freemasonry. The chariot is more than the lodge, and yet not more. More than the lodge, in the sense that the chariot is not merely a

Masonic symbol, restricted to the meanings given to the lodge in modern Masonic lectures and rituals. Not more, in the sense that all who know what the ''lodge'' really is, understand it to be the ''dwelling-place of the Most High.''

Therefore Cheth (ח) is the letter to which Key 7 is related. It is said to represent the Path of Wisdom named ''The Intelligence of the House of Influence.'' The influence is the influx of that Divine Presence which the Hebrews called *Shekinah*, the cohabiting glory.

During the last fifty years or more occult literature has teemed with references to the ''lodge.'' Much has been written about what seems to be an external hierarchy of great beings who rule the earth, the planets, and the sun. Beyond these, we are told, are others, even higher in the scale. As we contemplate this scheme of a great, interlocking system of celestial government, our minds are dazzled by its splendor.

We are always glad to know that members of the B.O.T.A. are learning something about the organization of this great ''external hierarchy.'' In recent years, much of real importance has transpired concerning it. The special work of the Builders of the Adytum has, indeed, close

connection with certain Western representatives of the terrestrial planetary lodge. Yet in these lessons you will find little information about the hierarchy, because the work of imparting this information has been entrusted to others.

The aspect of the Great Work with which we are chiefly concerned has to do with what may be denominated the ''internal hierarchy.'' It is closely related to the doctrine of the microcosm, which Jesus plainly and simply declared when he said: ''The kingdom of heaven is within you.''

All leaders of the ''external hierarchy'' dwell within this ''internal lodge.'' They may seem to have a ''local habitation'' somewhere in the Himalayas, or in those superphysical realms we call ''higher planes.'' Yet every real Master and adept dwells also, and always, in the ''internal lodge.'' Even the Great Lodge of Sirius has its abode in the *little* world, as truly as in the *great* world.

Every single personality who is actually a member of the macrocosmic hierarchy is also a member of the hierarchy within. Tales of wonder and imagination are told about the Masters. Some are true. Others are

utter nonsense. But know this: there is no real Master or adept, no actual member of the macrocosmic hierarchy, who is not with you now and always, even unto the end of the world.

The Masters do not arrive and depart. Neither do you go to them. Because of human dullness and weakness of vision, it is sometimes permitted to appear that great Beings go and come, but Ageless Wisdom tells us over and over again that this is mere illusion, and warns us against falling into the many delusions ignorance fashions from the stuff of this illusion. The macrocosmic lodge, in its entirety, is present always in the microcosm.

In Hebrew Wisdom, the secret knowledge of the higher planes and of the hierarchy is called *Maaseh Mercavah*, which means literally, ''the work of the chariot.'' To this the title of Key 7 refers. The word *maaseh* signifies labor, a production of art, human conduct, and divine creation. It implies just what, a few paragraphs back, we said about making new combinations.

The Qabalah shows us clearly what is really meant by ''the chariot.'' For the noun מרכבה, *mercavah*, is the number 267, and this is the number

of מרכז, *merkaz*, which signifies "center." [The "work of the chariot" is the establishment, in human personality, of a living center for the reception of the influence of the power of the lodge.]

This work is the *Way*, and the *Way* leads within. Where you are, there is the lodge. You may "travel in foreign countries" without ever leaving your house.

Follow the advice of Lao-tze: "Having emptied yourself, remain where you are." To empty yourself is to be rid of the delusion of separate existence. Then, no matter where you may be, you may enter the Inner School, and pass from grade to grade.

The radio gives us a faulty, mechanical reproduction of a distant voice; but we are so fearfully and wonderfully made that within us we may experience not the voice only, but also the *complete presence* of great Beings whose macrocosmic abodes may be on far-off stars. [Before this may occur, however, we must make instruments whereby such contact is established.] The materials are at our disposal. We must do the work. Art must complete what nature has begun.

Primarily this is an art of occult

speech, for by words body-consciousness is controlled, and through language the patterns of the Temple are communicated to subconsciousness. Thus the work of the chariot begins with the study of words, spoken or written by Master Builders who have preceded us.

These we find in sacred books. Self-consciousness must grasp intellectually these statements of the law, and must formulate the plans. This is the beginning of the art of right speech.

[The highest expression of occult speech is found in special exercises where thought, sound and color are united in "words of power."] Hindu occultists call this *mantra yoga*, but the science has been developed in other than Oriental forms.

Its purpose is the modification of every cell of the body, the transmutation of the body-consciousness from the illusive race-thought of separateness into the true reflection of the Inner Light. With this change in consciousness come changes in function and structure.

Nerve centers which in the ordinary man are dormant, are awakened in the body of the advancing practical occultist. Barriers are burned away. Certain formless clusters of

cells take on definite form. Bit by bit, the mechanism for contact with the Inner School is built, and as each part is completed, a new realization is experienced. The completion of this work is the transmutation of the corruptible, mortal body into one that is incorruptible. Long before this final consummation, connection is made with the Inner School.

This is what is meant by the angel in Key 14. On his robe is written the name יהוה, for he is the One Existence of whom all persons (including angels and devas) are expressions. He is the One of whom it is written: ''Except יהוה build the house, they labour in vain that build it'' (Psalm 127:1). When subconsciousness has been turned, like a mirror, away from the illusions of the external world, and made to reflect the light of the Life-power, that light is transmitted to every cell of the body, and the ''house'' is built anew.

The fourteenth Key shows plainly that the path of unfoldment begins on the physical plane. Many students do not understand that the path ends on the same plane. Qabalah reveals this when it says that Kether, the Crown, is in Malkuth, the Kingdom, while Malkuth is also

in Kether, but, as the sages put it, ''after another manner.''

Our aim is not to escape from the physical plane. It is to know experimentally that the kingdom is truly embodied in our flesh. Therefore is the Path of Wisdom symbolized by Key 14 called that of Temptation or Trial, because it is associated with *verification*, and verification is established by experiment.

Does this mean that we deny the teaching, ''Flesh and blood cannot inherit the kingdom of God''? On the contrary, we affirm it. The consciousness beyond thought cannot be inherited by flesh and blood, because it is achieved by personal effort, and cannot be transmitted from one generation to another. It is an ''acquired characteristic,'' not transmissible by heredity.

Neither is it the outcome of physical evolution. The most evolution can do is to bring man to the stage of unfoldment where he may begin the Great Work. The fact that we cannot enter the kingdom of God by the inheritance of the flesh has nothing whatever to do with the fact that the completion of the Great Work is a physiological transformation.

We have to learn that physical ex-

pressions of the Life-power are spiritual also. We must know that the separation of the etherial from the gross is not by any means permanent. When we are perfect, we shall be able to take up our physical bodies, and lay them down, *at will*. Masters know how to do this.

The more we try to get away from the physical, the more we shrink from it, the more we think of it as being gross and disgusting, the closer are we bound to it. What says *Light on the Path?* Many have read, but few have understood these words:

''Remember the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you.''

The separation we employ in following the directions of *The Emerald Tablet* is really classification. It is getting things into their proper order. The same authority tells us the work of the One Thing is completed ''when it is turned into earth.'' So, too, the golden city of the New Jerusalem, described in the Apocalypse, is represented as coming down from Heaven, and the

consummation of the Great Work is there described as a new heaven and a new earth.

Where will you put the dividing line between the physical and the higher aspects of Spirit? Recently we have heard that the astral plane is wholly evil, and that nothing good ever comes from it. Do the propounders of this preposterous nonsense understand what they mean when they talk, as they do, of the omnipresence of Spirit?

It is true that many subtle, relatively "evil" forces reach us from the astral; but they need only to be understood and redirected, just as man, by understanding the lightning, has turned it to all the beneficent uses of electricity. Then these "evil" forces will cease wearing their inimical appearance.

There are astral poisons, and poisonous astral entities, just as there are physical toxins, and poisonous snakes and spiders. The one thing these entities desire most is to be undisturbed, so that they may pursue their natural courses unhindered. Thus they are always putting into human brains, addled by one-sided metaphysical speculation, the foolish notion that the only thing to do with the astral plane is to let it severely alone.

TAROT INTERPRETATION 7

Indiscriminate astral adventuring is foolish. Opening oneself to astral influences through the practice of negative psychism is suicidal insanity. Yet Spirit pervades the astral plane just as certainly as it pervades all other planes, including the physical. All this talk about planes is arbitrary, a mere convenience for the sake of intellectual classification.

So many of us are tied up in these arbitrary classifications! We are like Tom Sawyer, when he was up in an airship with Huckleberry Finn.

"I reckon we're over Illinois now," Huck ventured.

"No, we ain't," Tom contradicted. "Illinois is pink. I saw it on the map."

Now look at Key 2/WQ. Throughout this lesson we have stressed the thought that the high consciousness is realized through Art. See how the symbols of this picture tell the same story.

First consider the wreath. It is artificial, a man-made thing. At its top it is fastened with a red ribbon in the form of a horizontal figure 8, and another ribbon like it ties the wreath at the bottom. Both are red, to indicate the cyclic motion of the Mars force. This 8 symbol is

what we see over the heads of the Magician and of the woman in Key 8.

The twenty-two parts of the wreath refer to the twenty-two forces represented by the Hebrew letters and the Tarot Keys. Each part is triple because each one of the twenty-two forces has three aspects. Each force integrates, each holds form in temporary equilibrium, each disintegrates form.

The wreath suggests also the operation of the productive power of cosmic imagination, for it is green, the color attributed to Venus. By its shape it is a big zero sign, so that it represents the realization of the visio, of the Fool, through the operation of the image-making power of the Empress.

The proportions of the wreath, moreover, are 5 units wide by 8 units high. Thus it reminds us of the rectangular sides of the vault described in the Rosicrucian *Fama Fraternitatis*, and suggests also the spiral generated by the whirling square, as explained in *TAROT FUNDAMENTALS*, Lesson 46. It might be said in passing that the same spiral is a conspicuous and distinguishing mark of the Ionic Order of architecture, which Freemasonry associates with wisdom and with mastery.

TAROT INTERPRETATION 7

The dancing figure at the center seems to be a woman, but tradition says her veil conceals masculine reproductive organs. The consciousness beyond thought transcends sex differentiation. The personal mind, in union with the ONE, is swallowed up, and whoever experiences this consciousness does not think, ''I am a man,'' or, ''I am a woman.'' One does not *think* at all. One simply *knows* the full meaning of I AM.

Here language fails us. We have no words to fit this experience. The Hindus made a brave attempt when they termed this realization ''Existence-Knowledge-Bliss Absolute,'' but this label has no real content of meaning, unless we have entered the Light. Key 21, however, sets before us symbols which we shall understand better and better as we unfold more and more of the latent potencies of Spirit.

The dancing figure has her legs crossed, like those of the Hanged Man and the Fool. But whereas the Hanged Man is bound, she is free, and whereas the Fool seems about to fall into an abyss, she dances on air, as if the law of gravitation had no power over her.

The letter-name connected with this picture also gives us a clue. It is spelt תו, Tav-Vav, which may

be read, ''cross-and.'' The cross of equal rays, or Tav, denotes the perfect union of self-consciousness and subconsciousness, in which Subject and Object are perfectly blended, and all their forces held in equilibrium. Of this cross it is written, by a commentator on the books of Jacob Boehme:

''There is one character by which God has characterized both Himself and all the creatures, and shown that His presence is in all things. This is the cross in the sphere and mercurial wheel of nature, which goes through all the three principles.''

Its vertical line is a symbol of self-consciousness, like the letter 'I' in English, for when man's self-consciousness is at work during his waking hours, he stands upright. The horizontal line signifies the position of sleep, when the body is parallel to the surface of Mother Earth, snd subconscious powers are predominant.

Other meanings there are, of course, but this one is a clue to many secrets. To this cross the letter-name Tav (תו) adds the Hebrew sign of the conjunction ''and'' (ו), a symbol of addition and also of progress. The letter Vav, more-

over, is the letter of the Hierophant, who, in the consciousness beyond thought, reveals to us the secrets of the cosmic plan.

Note well that the numbers of the Tarot Keys corresponding to Tav and Vav add up to 26, the number of יהוה. To enter the consciousness beyond thought is to be one with the Father of Lights, to be a conscious participator in His plan, and to know precisely our own part in the execution of the Great Design.

This freedom *within* the Law is experienced by those who *know*. Seek this first, and to you shall be added all things. Many wish for freedom. Many bewail their limitations. Many protest their desire for illumination. Yet not one in ten thousand really *seeks*, to say nothing of putting this quest before every other consideration.

Like those who were bidden to the feast, most persons make excuses. Those who are truly ready have grasped the truth that nothing else is quite so important as to be a citizen of the Kingdom of the Life-power. Whoever sees that to abandon everything for this quest is to gain infinitely more than the value of anything left behind, sees indeed.

The world may say: "How can he

make such sacrifices?'' But there is no sacrifice. So long as one prates of paying Karmic debts, one is caught in the delusion of separateness. When one really sees, the whole matter resolves itself into a question of discrimination, of recognition of true values.

The Way of Freedom is open to you. Do you want freedom hard enough to follow the path? Are you merely ''interested in occultism,'' or have you put liberation above every other consideration? Each must answer these questions for himself. To forsake all is to gain the ALL. The forsaking is only the last illusion. Nothing is really lost when ALL is gained.

Here, lest we be misunderstood, it may be well to say that if some course appears to be a duty, or to involve a sacrifice, and one is perfectly willing to make that sacrifice, one is farther on the Way to Liberation than he who refuses to give up anything for the Life of the Spirit. The surrender of self-will is a marked advance, for those who are at the stage where they must make it.

Yet, so long as self-will appears to the student to be a *reality*, so that he feels a wrench in giving it up, he has not become one who really

knows. If one can interpret one's adversities as being Karmic debts, and rejoice that finally they are being paid, that is a step in the right direction, also.

Experience shows, however, that those who really do tear the giant weed of self-will out of their hearts, with the accompaniment of awful pain and suffering, are not likely to say much about it. Nor are the persons who are making a brave effort to give up self-will to the Divine Will likely to say much about that, either.

Spurious humility betrays itself to all beholders. Not a few persons compensate for their feeling of inferiority by talking a great deal about how they are paying their Karmic debts. They recall their gaudy sins in great detail, in wondrous recollections of former incarnations. When they speak of guidance they mean: "The Lord hath spoken to *me*, and woe to you if you don't take *my* word for it!"

One sure test of the mental honesty of any person who is forever talking about self-sacrifice and reliance on guidance, is to set him to work at the dull drudgery of learning the preliminary technique of concentration. Depend upon it, he

will always find the best possible reason--an ''inner leading,'' usually--for his avoiding some real, hard work. Because learning Tarot, and what goes with it, calls for a good deal of this very kind of plain drudgery, it soon separates the real seekers from the spiritual Pharisees who find occasion to rejoice that they are not as other men.

Turn your face steadfastly toward the ONE, and you shall find in THAT full satisfaction for your every need. For your spiritual aspirations, for your mental requirements, for full emotional satisfaction, for external physical necessities. The measure is full, pressed down, and running over. There is no niggardliness in the Life-power's provision for us, once the channels are open.

Here we but repeat the words of the wise, uttered and written in every age. To their testimony let us add ours. Far from perfection though we be, yet have we tasted the fruit of the magic tree, and found it good. May this same knowledge be yours, and may these words of ours encourage you to follow the Path, step by step, until you reach the Palace of Holiness in the Midst, where sits the Creator on His Throne.

ПРОЕКТ
ПОСТАНОВЛЕНИЯ КО

TAROT INTERPRETATION

THE HIDDEN FORCE ·

See inside back page for ·LIGHT-CREATION



TAROT INTERPRETATION 8

THE HIDDEN FORCE

YOU HAVE now completed your preliminary study of Tarot. From here on, you will learn how to use the Tarot Keys for the purpose of realizing your heart's desire.

When we say this, we assume that your heart's desire involves no conflict with the rights and happiness of others. Surely you have the good sense to know that nothing in true occultism will enable you to gain any tricky advantage over another human being. Your previous studies have taught you the folly of expecting something for nothing. Remember always that it is *impossible* to employ the higher forces for any but right ends.

All that a black magician ever accomplishes is his own downfall, his own mental and physical deterioration. Selfish personal motives are themselves enough to debar him who harbors them from making any use of subtle spiritual energy. Selfishness clouds the mind so that it cannot perceive the true import of the instruction.

However clear the teaching, he who would misuse it is sure to misunder-

stand it. Ignorance cannot employ powers reserved for the expression of wisdom. Study and practice as much as he may, he who intends to use Ageless Wisdom to further his own interests at the expense of another will meet with nothing but disappointment.

Consider well your motives, therefore, and make up your mind what you want to be, and what you want to do, more than anything else. See yourself engaged in the kinds of action appropriate to the expression of your heart's desire. Make your mental images clear and definite. You cannot be too specific.

Vivid imagery like this will, naturally, include all necessary details as to the possession of whatever means or instrumentalities you may need, in order to carry out your action. Set your mental stage with scenery appropriate to the best possible realization of your desire. Yet remember that to see yourself having what you now suppose you need is far less important than to see yourself doing what you want to do.

Pay no attention whatever to any who would persuade you that you need only hold fast to the essential idea of your main purpose. This may sound well, but it won't work. Certainly you must have a definite idea,

a central motive. This is indispensable, but if you are to experience anything like full realization, the idea must be clothed with specific mental imagery.

We shall assume, then, that you know what you want, and that you are ready to devote yourself wholeheartedly to the realization of your aim. This being understood, fix firmly in mind the fundamental principle of this whole course of instruction.

Realization is a state of consciousness: it is the illumined perception of things as they are, supplanting the deluded acceptance of things as they look.

The twenty-two Tarot Keys were designed to bring about this change of consciousness. They were invented by adepts in realization. They represent the fundamental states of human consciousness, as expressed in the thought of illuminated men and women. He who impresses their symbols deeply upon his brain cells plants within himself the seeds of illumined realization. For him are confirmed the words of Eliphas Levi:

"The Tarot is a book which is the sum of all the sciences, which can resolve all problems by its infinite combinations, which speaks by evok-

ing thought, and is the inspirer and regulator of all possible conceptions.''

The first page of this magical book pictures the hidden force which is at work in the process of realization. Your previous studies have given you some idea of the meaning of Key 0. The degree of your success in doing what you want to do will be measured strictly by your understanding of its deeper significance. It sums up what the wisest of men have learned about the One Energy behind all appearances. It tells you what they know. It also tells you what they do not know.

The force which makes possible the realization of your heart's desire is *occult* because it is hidden from the ignorant. Among the oldest books in the world are those written by men who understood and used it. In this dawn of a New Age, a greater number of persons are ready to assimilate and apply this ancient knowledge; but even today, prepared minds are in the minority. Yet from that minority are chosen the real, though hidden, masters of the world.

No wise man pretends to know the innermost nature of this hidden force. None pretends to define it.

Lao-tze says of it: ''The TAO which is the subject of discussion is not the true Tao; the quality which can be named is not its true attribute.''

Occult names for it are merely convenient designations, identifying labels. We do not know just what it is, any more than we know just what electricity is, *and nobody needs to know*. The wise, therefore, avoid all useless quest in this direction.

They recognize, however, that since the hidden force is the One Thing which is the source of all else, it cannot possibly be identified with any of the things which proceed from it. Thus they often designate it by terms for which the English equivalent is *No-Thing*.

Of this No-Thing the zero sign is a symbol. Zero also signifies freedom from the limitations called ''time'' and ''space.'' Thus the Fool shows that the hidden force is always in the position suggested by the picture. It is always at the height of its power, yet there is always something higher beyond. It has limitless possibilities for finer and better types of manifestation. Let this realization sink deep into your mind: *Neither time nor space can bind the hidden force. It is*

always perfectly free, nor can any condition limit its free self-expression.

Being boundless, it is necessarily *present.* "All the power that ever was or will be is here now." Its energy, manifested as the light of stars, maintains itself without the slightest loss through millions of light-years, and propagates itself without deviation through reaches of space whose immensity staggers our imaginations. Where anything is, it is; and where nothing seems to be, there it is also.

You yourself are completely filled with the real presence of the hidden force. All that you are is an assemblage of manifold veils that hide it, and, by hiding it, make it "occult." Your body is made of it. It is the substance of your food and drink, of the air you breathe, of the earth beneath your feet, of all your possessions. This is the One Reality, manifest in all the things you know, and dwelling in everything outside your present range of knowledge, also.

The universe is a great ocean of vibrating electro-magnetic energy. Psychologists assure us that this energy appears as "objects" when its vibrations are distinguished within relatively narrow fields per-

ceptible to our senses. If our sense organs should change a little, we should find ourselves in a new world, full of things unknown to us now. These things actually exist, even now, though we can form no clear idea of what they are like.

Matter, as a separate entity, does not exist. Sir William Ostwald calls the noun ''matter'' a mere generalization invented by man, to account for his various experiences of an energy which presents itself in physical forms. Everything in the physical plane emerges from a wholly invisible and immaterial source which is usually termed electro-magnetic energy. The primal physical form of this energy is light, or radiation, and everything else is made of this radiation. This is the substance of what is now taught by such leaders of modern science as Eddington, Jeans and Millikan.

What they advance in their latest books has a familiar ring to students versed in the lore of Ageless Wisdom. ''Light is the veil of the Boundless, and all things are from that Light,'' says the Inner School of Western occultism that invented Tarot. ''That which hath been made was life in the Creative Thought, and the life was the light,'' is the

declaration at the beginning of the Gospel according to St. John:

This living light is often given a name which means ''Life-Breath.'' The term is no figure of speech. Our atmosphere is really made of light. The atoms of its gases are built up of electrons, themselves points of radiant energy. Every electron is a point at which lines of magnetic force converge. Their convergence sets up whirling motion at the electronic point. This whirling motion is represented by the ten yellow wheels on the Fool's dress.

In proportion to their size, electrons are as far apart as are the stars. Thus the active units of energy in the universe, the electrons, are separated by relatively vast expanses of apparently empty space.

Dwell on this idea for awhile. It will help you overcome one great obstacle to realization, the notion that because the things of the physical plane seem hard and solid to our senses they offer resistance to the passage of the hidden force. Think of radio waves, bringing music from distant stations into your home, through solid walls. Think of cosmic rays, penetrating many feet of ''solid'' lead. There are finer vibrations than these, to the action

of which nothing physical can oppose a barrier. As we read in the *Emerald Tablet of Hermes:* ''This is the strong force of all forces, overcoming every subtle and penetrating every solid thing.''

Electrons, we have said, are separated from one another by vast expanses of apparently empty space. It is not really empty. Space is filled with the Life-Breath. It is everywhere, between things as well as in them. They may be small as electrons or big as Betelgeuze, but *things* are limited areas or fields, wherein the occult force takes on physical form. All *things* are waves in an ocean of light.

The earth is a wheel in a machine driven by solar force. The movements of matter on its surface, including your personal actions, are transformations of the sun's radiance. Everything pictured in Key 0 is an image of some form of solar energy. Even the earth itself is made of electrons which were once part of the sun's mass.

The measured beat of waves upon the shore, the slow, majestic progress of the Amazon, sweeping down to the sea, the song of a mountain rill running to meet its mates and join its waters with theirs, the bubbling of hillside springs, the fall of

every raindrop--these are the watery vestures of solar light and heat.

The gale, driving storm-clouds across the sky, the breeze stirring the curtain, the wild tornado cutting a swathe of death, the steady trade winds carrying proud ships on peaceful errands of commerce--these are phases of the influence of sunlight on our atmosphere. Every breath drawn by living creature, every transformation of that breath into sound, expresses the same power. Every prayer and every curse, every word of wisdom and every utterance of folly, is made possible by sunshine. The shrill call of bugles sounding the attack, the solemn music echoing beneath cathedral arches--these are the sunlight's garments of air.

Every fire that burns is a flame lit by the sun. The history of human culture is the story of man's mastery of fire. Almost everything we own has passed through fire, or has been fashioned by machines driven by fire. The energy of fuel is imprisoned sunlight. And what more wonderful than the slow fire in our bodies, lit before our birth, which, while it burns, is life itself? Mastery of this vital flame is one of the greatest occult secrets to be learned from your present studies.

TAROT INTERPRETATION 8

This fire takes form as thought, through the functions of your brain. Your brain itself is made of light, like everything else. It changes sunlight into mental imagery.

Thought at your end, the expressing end, of the cosmic play of light vibration, implies a mental quality within the source of these waves of living light. The hidden force is life force and mind force, as well as the root of all physical energies. Thus the Wisdom of Israel ascribes *Fiery Intelligence* to the letter corresponding to Key 0.

During this week, memorize the following:

The *character* א, Aleph, is also the Hebrew number 1. In Roman letters it is transcribed as A.

The *letter-name* אלף (ALPL, Aleph, means Ox or Bull. Its numeral value is 111.

The letter Aleph stands for רוח (RVCh), Ruach, the Life-Breath, and for the element of air.

It is the sign of the *Fiery Intelligence*.

To it is attributed the planet Uranus.

It is a symbol for *superconsciousness*.

TAROT INTERPRETATION 8

Whenever you are beset by appearances of limitation, call up before your mind's eye the picture of the Fool. Absorb its message of absolute freedom. Remember, this is a pictorial suggestion, formulated by adepts. Your subconsciousness will accept and act upon it. It is a treatment for realization, carefully worked out by Those Who Know.

It is also a means for mental and spiritual contact with members of the Inner School, virtuosi in the art of living, who have completed the work you are now beginning. Make it, then, an integral part of your flesh and blood by looking at it every day, until every detail of the design is imprinted on your brain.

Everything in the physical plane is composed of light or radiations. This light is the primal physical form of an invisible, immaterial source, named electro-magnetic energy.

Teaching of scientists

Eddington - Jeans - Millikan

"Light is the veil of the Boundless, and all things are from that Light"

Inner School of Western Occultism - inventor of Tarot

"That which hath been made was life in the Creative Thot, and the Life was the Light"

Says. beginning St. John but not in my Bible

TAROT INTERPRETATION

THE TRUE MAGIC

THE EMERALD TABLET

Hermes

The Great Pyramid

Astral Light is RADIANCE of SUN

Rosy Cross

Thy kingdom come - LAST PAGE



TAROT INTERPRETATION 9

THE TRUE MAGIC

THE EMERALD Tablet of Hermes, quoted in Lesson 8, is one of the great classics of Ageless Wisdom. It is ascribed to Hermes Trismegistus, the Egyptian Master reputed to be the founder of alchemy and magic.

Who actually wrote this masterpiece of practical occultism we do not know. The oldest versions which have come to light are in Latin, though there may have been earlier ones in Greek. Scholars generally are agreed that, in its present form, the text belongs to the early centuries of the Christian Era, not to the literature of ancient Egypt.

Two thousand years ago, authors of occult treatises did not put their own names to what they wrote. Believing themselves to be inspired by gods, or by Masters of Wisdom, they would say, "This is a work of Hermes," and so give honor to the source of their illumination. In this practice there was no taint of deception, nor any intent to invest a book with the authority of a great name. The modest geniuses of that day, free from personal vanity, sought only to indicate their sense

of indebtedness to the higher powers whence their knowledge was derived.

Various traditions concerning *The Emerald Tablet* have come down to us. One says the thirteen sentences of this wonderful treatise were engraved by Hermes Trismegistus, with a stylus of diamond, on a single large emerald. At his death, the emerald was hidden in his tomb in the Great Pyramid, where it was discovered by Alexander the Great, centuries later, and so given to the world.

This is obvious allegory. Emerald is the stone of Venus. Hermes is Mercury, the personification of human intellect. The implement used for engraving the emerald is made of diamond, a stone sacred to the sun. Thus the allegory intimates that the substance of this classic was inscribed on the subconsciousness of the human race (Venus, Key 3), as a result of man's careful observation of the laws of nature (Mercury, Key 1), exercised in acts of concentration whereby the solar force was made sharp, like an engraver's tool.

The Great Pyramid is ''the tomb of Hermes'' because its wonderful proportions sum up the whole body of science known to the human race in prehistoric times. The ''death of Hermes'' refers to the temporary

loss of this ancient knowledge, or ''Master's Word,'' during a period comparable to the Dark Ages which followed the destruction of Rome by Huns and Vandals.

Alexander the Great is not the Macedonian, but symbolizes the school of esoteric philosophy which flourished at Alexandria. Members of this occult brotherhood recovered the secrets of the Great Pyramid, and so ''raised the body of the Grand Master Hermes,'' by bringing once more to light the hidden Hermetic Wisdom. Thus were revived the great truths which are summarized in *The Emerald Tablet*.

This priceless document, says Eliphas Levi, contains all magic in a single page. Its text, translated from an early Latin version, is already in your hands, for it was printed on the Tarot tableau you received with *INTRODUCTION TO TAROT*..

It contains thirteen sentences in all. Five are in the first paragraph and eight in the second. Five, the proportional height of the Great Pyramid, if its base line be taken as eight. Five the number of adaptation, of the magical pentagram, and special number of Man. Eight, the number of rhythm, the number of strength, the number of mastery. Five and eight, the determining num-

bers of that great magical pentacle, the Vault of Brother C. R., Founder of the Rosicrucian Order. Each side of this vault was a rectangle, five feet wide and eight feet high. As you proceed in your work of realizing your heart's desire, you will learn that these two numbers, together with their sum, 13, and their difference, 3, are keys to great secrets of occultism.

The final sentence of *The Emerald Tablet* makes clear the nature of the Great Work. "I have completed what I have to tell concerning the Operation of the Sun." For us on earth, the various transformations of the radiant energy of the sun are active agencies in the process of adaptation whereby the illumined perception of things as they are is made to supplant the deluded acceptance of the outward appearances which surround us.

Therefore is the sun placed high in the heavens behind the Fool, and the force the Magician draws from above and directs upon the garden below him is that same solar energy. If you will compare Key 0 with Keys 10 and 21, you will see that the sun in Key 0 occupies the same position which, in Keys 10 and 21, is given to the eagle's head. The eagle is a symbol of Scorpio, the

sign which governs the reproductive forces of the human organism.

This sign, corresponding to Key 13, is said to rule the eighth house of the horoscope, the house of death, but also the house of inheritance, and of practical occultism. The intimation here is that behind the grisly appearance of death, as it looks to the unenlightened, there is a power which is the secret force in the Great Work. This is the Astral Light of Eliphas Levi, who says this great magical agent is the force which man apparently multiplies in the reproduction of his species.

Astral Light means ''light of stars,'' and since we know that every star is a sun, we should not suppose that this name for the One Energy designates a force other than the solar radiance. When Levi said, in 1859, that the Astral Light is diffused throughout infinity, that it is the substance of heaven and earth, that it is the First Matter of the Great Work, scientists of his day laughed at him. Their grandchildren now put forward precisely the same doctrine, but give no credit to the French occultist who was enabled by his Tarot studies to reach a conclusion exactly the same as theirs, ninety years ago.

Eliphas Levi said also that exoteric scientists would, sooner or later, confirm his doctrine, and that their discovery of Astral Light would effect a complete revolution of physics and chemistry. This has now come to pass, and we are well on our way to the fulfilment of the French adept's other prophecy--that this revolution in scientific thought would lead to a revival of the transcendent magic of the Chaldeans.

The uplifted wand in the Magician's right hand points to that corner of Key 1 which, in Keys 10 and 21, is occupied by the head of a man. This man is a symbol for the sign Aquarius. The force the Magician draws down from superconscious levels is conditioned by his clear perception of the true nature and possibilities of man. In this, the dawning Aquarian Age, we are beginning to realize that every human being is an embodiment, here and now, of the power which produces and governs the hniverse.

In astrology, Aquarius rules the eleventh house of the horoscope, the house of friends, and the house of hopes, desires and aspirations. As we begin to understand that man is truly "but little lower than God," we shall see that our hopes rest on a firm foundation. As we see, also,

that the One Thing is embodied in *every* human being, we shall realize that its perfect expression on earth must needs result in an era of universal friendship and brotherhood. This will supplant the pitifully inadequate ''civilization'' of the Piscean Age, with its fierce competitions, its fear-born wars, and its follies of racial and national discrimination and hatred.

Thus, in the garden of the Magician, grow the lilies of right knowledge. A cross-section of their flowers will show a six-pointed star, or Shield of David. Now, the name David means ''love,'' or ''the beloved.'' Thus the Shield of David signifies ''the protection of love.''

Lilies are also symbols of science, and of the great cosmic expressions of the Life-power, because the six-pointed star is connected also with the circle of the signs of the zodiac. The Magician cultivates lilies because right use of the consciousness he represents will enable us to perceive that, beneath all the superficial conflicts of forces presented to us by sensation, there is actually at work a hidden law of relationship and order, which can be no better designated than by calling it the Law of Love. To know the truth is to be free, because that

knowledge shows us, beyond peradventure, that all the forces of creation are working with every true lover of humanity.

Side by side with the lilies grow red roses. They are symbols of love because they are the flowers of Venus. Yet are they sacred also to Iacchus, the central figure of the Dionysian Mysteries, and they are likewise dedicated to the god of silence, Harpocrates, the younger Horus. Desire, love, secrecy, beauty and silence are represented by the symbol of the rose. Furthermore, a cross-section of its flower shows a five-pointed star, the magical pentagram, symbol of man. Thus the roses in Key 1 stand for human love, in contrast to the lilies, which may be taken as types of the great principle of Divine Love which pervades the scheme of cosmic law.

In other forms of symbolism, too, the number 6 stands for universal love, and the number 5 for its human expressions. This, indeed, is the true significance of the cross of six squares (pattern of the cube) to which is affixed a five-petalled rose. This is believed by many to be the true and ancient form of the Rosy Cross.

When human desire and affections are perfectly related to the cosmic pat-

tern, when man loves as God loves, then man's life is the perfect expression of universal laws. Every detail of his day's experience then becomes a conscious expression of the Divine Working, the perfect Operation of the Heavenly Sun. *This is the true magic.*

The true magic aims at actual expression within the limits of the physical plane. Remember what was said in Lesson 8. The physical plane is that field of the Life-power's activity which is within range of the human senses.

These senses are symbolized by the number of roses in the garden--five. They are, moreover, many-petalled, to indicate cultivation and development. They also represent man's desire nature.

The true magic brings the irresistible energy of the Astral Light to bear upon the cultivation of man's desire nature. Cultivation implies improvement, development, adaptation. As we perfect and purify our desires, working silently and secretly with them to make them ever more true and beautiful, we come nearer and nearer to the definite, external manifestation of the truth and beauty of the One Reality.

Ageless Wisdom does not offer you a way of escape from this world into

some other. It puts in your hands the means of witnessing the transmutation and transformation of *this* world. As your vision clears, as you become more and more definitely aware of the significance of your life, you will actually *see* the true world which is hidden from the majority of mankind by clouds of ignorance.

You will find yourself in a different world, it is true; and wherever you are, that new world will be. Yet it will be made of the same four elements symbolized on the Magician's table by the wand, the cup, the sword and the pentacle. It will be a physical world, a world of things and creatures, a world swept by clean, invigorating winds, and lighted by the sun and moon and stars, its streams and lakes and oceans sweet and pure, its very substance transmuted by the power of your realization.

The Emerald Tablet tells us plainly that the One Thing's power is integrating, *if it be turned into earth.* So, too, in the Apocalypse, the Heavenly Jerusalem, a wonderful symbol of perfected human consciousness, *comes down from heaven to earth.* All over the world men have been praying, for generations, "Thy kingdom come." In this New Age, many shall see this come to pass.

1st Tableau
Principles
4

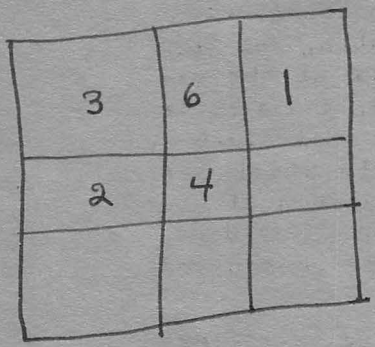
TAROT INTERPRETATION

THE BUILDER'S VISION

Beginning of Tableau's
Complementary Pair 8 - Arithmetical Mean 4



MAGIC SQUARE



TAROT INTERPRETATION 10
THE BUILDER'S VISION

ON THE Fool's garments are ten wheels, each having eight spokes. The same arrangement appears in the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to right use of Tarot.

If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so evident, were the pictures to be considered separately.

When we do this, we do not select our Keys haphazard. A definite mathematical principle is involved, so that every arrangement of nine pictures expresses a certain numerical order. The total number of such combinations is 112. At the end of this course, you will be given a table showing them all. Until then, you will work with a single group of nine Keys in each lesson.

TAROT INTERPRETATION 10

Twenty-two combinations have been chosen for your preliminary studies. They have been selected with an eye to the underlying intention of this course of lessons.

The main purpose of *TAROT INTERPRETATION* is to enable you to experience that transforming change of consciousness which will awaken you to a realization of things as they are. Thus we have selected for your study and practice those groups of Keys which are best adapted to bring about this result.

We shall begin with this combination:

0 1 2
3 4 5
6 7 8

You will see that lines drawn through the central number, 4, from 0 to 8, 1 to 7, 2 to 6 and 3 to 5 will make the double cross mentioned in the first paragraph of this lesson. Thus the numbers of the Keys at the ends of the lines will always add to 8, and the central Key, 4, will be the mean arithmetical term between the members of each complementary pair.

From a consideration of this little tableau it therefore becomes evident that the Emperor represents the agency through which the hidden

force symbolized by the Fool is manifested as the control of the animal nature typified by Strength. He stands also for the means whereby the self-consciousness represented by the Magician is brought to the state of perfect mastery pictured by the Chariot.

He is likewise a symbol of that function of human life whereby memory is utilized to establish the balance of consciousness and subconsciousness. This is one of the indications of 4, considered as the mean term between 2 and 6, the numbers of the High Priestess and the Lovers.

Finally, we may think of the Emperor as being the agency whereby the creative imagination represented by the Empress takes form as the intuitive perception of truth symbolized by the Hierophant.

You have already learned that Sight is the function typified by the Emperor. This applies to mental as well as to physical vision. It is associated with Constituting Intelligence, because Ageless Wisdom teaches us that the power which makes, frames and composes the universe, and regulates all its activities, is a power of the One Identity, analogous to vision. The Life-power *sees* the universe into

existence. Its vision is perfect, and when we see as it sees, we ourselves behold a perfect creation.

Nor is this merely a metaphysical perception. He who, here on earth, sees eye to eye with the Creative Mind, shares that Mind's power to control the forces of nature as they manifest themselves on the physical plane. This is the secret of the works of power which characterize the lives of seers and sages.

Perfect mental vision is perfect reason. The brain of man is an instrument perfected by the Life-power for the expression of that vision. Thus the sign Aries, governing the head of man, is associated with the Emperor. Through the clear vision formulated in man's brain, the hidden force symbolized by the Fool is transferred to the region occultly termed the heart, ruled by Leo, the sign corresponding to Key 8.

To the degree that order and right measurement (4) are established, to that degree will the limitless energy of the Life-power (0) be expressed in the perfect rhythm of all the subconscious activities of personal life. When such rhythms are established, the result is mastery, by Key 8.

TAROT INTERPRETATION 10

Right watchfulness, or concentration, is pictured by Key 1. This is indispensable to personal exercise of true vision. The follies of the Scholastic era demonstrate how barren reason can be, unless it be fed by actual experience. To see, we must look. No clear mental vision can be arrived at by those who content themselves with superficial observation. The characters inscribed on the Book of Nature are plain enough, but we must learn to read them before we can understand what they have to say.

Thus, when we consider the Emperor as being the connecting link between the Magician and the Chariot, we are reminded that vivid awareness of what is actually going on, moment by moment, is a prime characteristic of all masters of life.

This is what fills their speech and writing with vivid imagery. They see the perfect law at work in the most familiar things, They see it here and now. Thus they teach by means of parables, for they know that the meaning of existence is to be found in the events of every day, that the great secrets are hidden in plain sight, that the laws of life are exemplified continually in the affairs of men.

When we see this as they see it, when we share their vision, we perceive that this moment is the moment of peace and victory pictured by the Chariot. We see that in very truth NOW is the acceptable time. Then it will be evident to us that the words of *The Pattern* are true when it says, "Mine is the victorious life."

Memory also enters into the Divine Wisdom. The Life-power's record of past experiences is complete. Nothing escapes it, and through the Uniting Intelligence symbolized by Key 2, every personal center of the Life-power is indissolubly linked to the Mind which never forgets. Our personal memories are but words and sentences of the cosmic memory record. Yet, since they are part of that record, they are also related to, and associated with, the whole story written on the scroll of the High Priestess.

As we persist in right watchfulness, so that we attend to the infinitely rich and varied experience which comes to us, moment by moment, our personal memory record becomes clear, and subconscious processes of association link it up with cosmic records. Thus we begin to see things in their true relationships, and we estimate every experience at its proper value.

It is not long before this results in the harmonization and co-ordination of our subconsciousness with our conscious awareness. Thus, by mental vision of the meaning of past events, we come to understand the interaction of self-conscious activities with subconscious life, and the relation of both to superconsciousness, shown by Key 6.

Then we begin to enjoy the beneficent results of creative imagination as pictured by the Empress; for when we reason correctly, subconsciousness is impregnated with our right estimates of the meaning of experience. Our day-to-day observations of life thus become the seeds of intuition and revelation.

Intuition seems to come to us from a source outside ourselves, and so it does, in a way. But until we have learned to set our mental house in order, we cannot put ourselves in a proper position to hear what the Hierophant has to tell us. Today's intuitions are the fruit of yesterday's clear vision.

The Inner Voice is really the voice of the Emperor, who assumes the office of Hierophant when occasion arises. Hierophant and Emperor are not two, but one. The Emperor is the Divine Reason, taking the measure of the outer world of time

and space. The Hierophant is that same Divine Reason, conveying to us the eternal significance behind these outer appearances.

Psychologically, intuition is the subconscious process of deduction, applied to the elaboration of the meaning of our conscious estimates of experience. Thus true intuition is a consequence of right reasoning, and they who are too careless to watch, and too lazy to reason, never hear the Inner Voice.

Now look at your combination of Keys again. This time you will notice that in addition to the four pairs of cards related to the central Key there are also two other groups--0, 1 2 and 6, 7, 8--which have the peculiarity that the middle card is the mean arithmetical term between the other two.

Thus our little group of nine Keys gives six significant groups of three: 0, 1, 2; 0, 4, 8; 1, 4, 7; 2, 4, 6; 3, 4, 5; 6, 7, 8. During the next six days, conclude your morning practice by reading the meditation given for that day's combination of three Keys, and during the entire day keep in mind the statement printed in italics at the end of the meditation. Begin your morning practice, from now on, by

looking for five minutes at the week's group of Keys. Then recite *The Pattern*. After this, write whatever suggests itself for your occult diary. Finish the practice period by reading aloud the meditation for the day. Copy the italicized sentence, and repeat it many times during the day.

FIRST DAY: 0, 1, 2. The boundless energy of the Life-power fills my whole being. I concentrate its light-giving power by close attention to this day's experiences. Thus I engrave a clear, sharp record of this day upon the tablets of my memory. *The Life-Breath works freely through me, to invigorate and perfect my whole field of personal expression.*

SECOND DAY: 0, 4, 8. The vision of my heart's desire is a gift of the Spirit, a true perception of what now is really mine. The perfect order which rules all things is even now adapting suitable conditions for the perfect manifestation of this vision. The mighty forces of my subconscious life are being co-ordinated for this manifestation. *Life Limitless shows me my goal, sets my affairs in order, fills me with abundant strength.*

THIRD DAY: 1, 4, 7. All my senses are alert to catch every intimation

of the perfect order behind the veil of appearances. The Divine Reason enlightens my mind; for my personality, even now, is a vehicle for the One Power ruling all things. *I am a living witness of the perfect order which establishes peace and victory throughout creation.*

FOURTH DAY: 2, 4, 6. Everything I remember is a record of the working of the Perfect Law. Every event in my life has its proper place in the perfect order of the Life-power's self-expression. The healing presence of the One Reality harmonizes my personal activities, conscious and subconscious, and establishes balance among them. *Linked subconsciously with every phase of the One Being, I am truly one with the Power which establishes all things, and share its knowledge of right relations.*

FIFTH DAY: 3, 4, 5. Today I reap the harvest of yesterday's clear vision, and plant the seeds of tomorrow's realization. Today I see eye to eye with God. Today I listen to the Inner Voice, and give heed to its instruction. *Filled with understanding of the Perfect Law, I am guided, moment by moment, along the path of liberation.*

SIXTH DAY: 6, 7, 8. Consciously and subconsciously, I realize the

overshadowing presence of the One Identity. My personal existence is the field of the Life-power's perfect manifestation. The secret force which pervades the universe is my unfailing source of power. *Harmony, peace and power are mine this day.*

N.B. The two vertical groups, 0, 3, 6 and 2, 5, 8 are *intentionally* omitted from the exercises, because only six meditations are required for a week's work. Try writing a meditation for each of them, for your diary.

Principle
5

TAROT INTERPRETATION

THE ETERNAL TEACHER

Pair – 10 Mean 5



MAGIC SQUARE

4	9	2
3	5	7
8	1	6

TAROT INTERPRETATION 11

THE ETERNAL TEACHER

FOR THIS week's study lay out Keys 1 to 9 as follows:

1 2 3
4 5 6
7 8 9

In this arrangement the central agency is Key 5, which is the connecting link between the Magician and the Hermit, the High Priestess and Strength, the Empress and the Chariot, the Emperor and the Lovers. This little tableau shows also that the High Priestess is the agency carrying the influence of the Magician into the field of activity represented by the Empress, and that Strength is the agency which is the means of completing the power of the Chariot in the Hermit. The other combinations, 1-4-7 and 3-6-9, will furnish material for your notebook.

In the printed tableau of Tarot, Keys 1 to 7 are designated as *principles*, Keys 8 to 14 as *laws*, and Keys 15 to 21 as *conditions*, or *stages of unfoldment*. To avoid confusion, it may be said that while these designations are correct, as applied to that particular

tableau, they do not apply to all combinations of the Tarot Keys.

That is to say, with the exception of Keys 0, 1, 20 and 21, every Key of the series may be interpreted as representing, in some instances a principle, in others a law, and in others a condition. With the exception of Keys 20 and 21, every Key may represent a *principle*. With the exception of Keys 0 and 21, every Key may represent a *law*. With the exception of Keys 0 and 1, every Key may represent a *condition*.

By this, we mean that any Key in Tarot but 0 and 1 may be the final member of a group of three consecutive Keys like those in the small tableau you are studying this week. Any such Key may therefore be taken to represent the outcome, or effect, of the principle represented by the first member of that group of three pictures.

Similarly, every Key but 0 and 21 may be the middle Key, or mean term, of such a group of three. This position will indicate the law or agency through which the principle represented by the Zrst Key of the series is brought to bear upon the third member of the group.

Again, every Key but 20 and 21 may be the first member of such a series

of three Keys. It will then represent the principle whose operation is completed in that group through the agency of the second Key of the series, and made manifest in the condition typified by the third Key.

Thus Key 0 may be representative of a principle in *ten* instances, but will *never* appear as either agency or effect. Key 1, however, though it also appears as principle *ten* times, appears *once* as agency, but *never* as effect.

Key 2 is principle *nine* times, agency *twice*, effect *once*. Key 3 is principle *nine* times, agency *three* times, effect *once*.

KEY 4 is principle *eight* times, agency *four* times, effect *twice*. Key 5 is principle *eight* times, agency *five* times, effect *twice*.

Key 6 is principle *seven* times, agency *six* times, effect *three* times. Key 7 is principle *seven* times, agency *seven* times, effect *three* times.

Key 8 is principle *six* times, agency *eight* times, effect *four* times. Key 9 is principle *six* times, agency *nine* times, effect *four* times.

Keys 10 and 11 are each principle *five*, agency *ten* times, and effect *four* times.

Thus it becomes evident that Keys

0 to 10 bear numbers *which indicate the number of times each may be taken as representing a law or agency.* This rule, however, does not hold good for Keys bearing numbers larger than 10.

Key 12 appears as principle *four* times, as agency *nine* times, as effect *six* times. Key 13 appears as principle *four* times, as agency *eight* times, as effect *six* times.

Key 14 is principle *three* times, agency *seven* times, effect *seven* times. Key 15 is principle *three* times, agency *six* times, effect *seven* times.

Key 16 is principle *twice*, agency *five* times, effect *nine* times. Key 17 is principle *twice*, agency *four* times, effect *eight* times.

Key 18 is principle *once*, agency *three* times, effect *nine* times. Key 19 is principle *once*, agency *twice*, effect *nine* times.

Key 20 is *never* principle, agency *once*, effect *ten* times. Key 21 is *never* principle, *never* agency, but appears as effect *ten* times.

Thus Keys 0 and 21 have *ten* different aspects each. Keys 1 and 20 have *eleven* each. Keys 2 and 19 have *523)ff3*. Keys 3 and 18 have *thirteen.* Keys 4 and 17 have *fourteen.* Keys 5 and 16 have *fifteen.*

Keys 6 and 15 have *sixteen.* Keys 7 and 14 have *seventeen.* Keys 8 and 13 have *eighteen.* Keys 9 and 12 have *nineteen.* Keys 10 and 11 have *twenty.* From which comes this rule:

The two members of any pair of Tarot Keys whose numbers add to 21 have each the same total number of aspects.

Again, you will notice that if the Tarot Keys be taken in consecutive pairs, as 0and 1, 2 and 3, 4 and 5, and so on, each member of any pair will appear the same number of times as principle, and also the same number of times as effect. Thus 0 and 1 are both principle ten times, and each is never an effect. 2 and 3 are both principle nine times, and each is an effect once. From this it appears that there is a close relation between two members of any pair of Tarot Keys in which the Key bearing the lesser number is *even,* while that bearing the greater number is *odd* (as 2 and 3, 6 and 7, 14 and 15, 20 and 21).

By careful examination of the Keys themselves it becomes evident that the Fool and the Magician are two aspects of one thing; that the High Priestess and the Empress are two faces of a single reality; that the Emperor and the Hierophant have a similar identity; that when the

situation depicted by the Lovers is established, it may be represented also by the symbolism of the Chariot.

Follow up this hint through the eleven pairs from 0 - 1 to 20 - 21. Then you will begin to see for yourself how striking are some of the intimations.

For example, Keys 14 and 15 fall in this classification. Generally speaking, Key 14 is a symbol for the idea that every situation in your personal environment is an event which results from the operation of the One Identity. Key 15 is a symbol of the appearance presented by some of these situations, when the mind of the personal observer does not understand the significance of the event. To the eyes of ignorance, the working power sometimes looks like a devil. The understanding of the enlightened sees it as the operative Presence of God.

Our course, *INTRODUCTION TO TAROT*, which was written after the present text was first composed, makes use of this principle of polarity in the consecutive pairs of Keys. Yet it by no means exhausts what may be learned from this.

You will do well to go over pages 1 to 6 several times, very slowly and carefully. As you read each

paragraph, lay before you the Keys it mentions. The relationships among the symbols, remember, are already part of the subconscious content of your mind.

Tarot was taken, in the first place, from man's inner consciousness, by persons trained in the examination of that consciousness. It is present, in all its richness of meaning, in your subconscious. ness, this very moment, and always. Your physical Tarot Keys are but an externalized transcript from *your own inner Tarot*. Your work with the physical Keys has for its object conscious recognition of these interior symbols, and conscious recog. nition of their practical meaning.

These details may seem to be complicated, because they are unfamiliar. They are introduced here in order to help you understand how a series containing only twenty-two pictures can be so rich in meaning, and so potent in suggestive influence.

When you begin to see what marvelous ingenuity is displayed in the construction and arrangement of these Keys, when you realize there is nothing arbitrary or haphazard in their symbolism, or in their relation to numbers and letters, you will have more and more confidence in

the intelligence of the persons who invented this wonderful device. When it becomes evident to you that you are working with tools whose nature shows they were made by masters of arcane wisdom, you will develop that intense expectation of the successful outcome of your work which is indispensable in order to achieve the best results.

Coming now to the general interpretation of the groups of three Keys constituting this week's small tableau, we find them to be as follows:

When the self-conscious mind is occupied with close observation of the various conditions of environment, materials are being gathered for the construction of the house of philosophy (Key 1). Yet these acquisitions of knowledge, valuable as they are, will not suffice to bring us to the goal (Key 9) without the operation of intuition (Key 5). Observation gathers the facts (Key 1) which the Inner Voice explains (Key 5), so that the seeker for light becomes aware of the truth that all events are the operation of a single Identity (Key 9).

Self-consciousness, when we have learned to concentrate, collects the reports of our senses as to what is going on round us (Key 1), but until

these reports are co-ordinated by intuition (Key 5) so that their inner significance is made evident, we do not perceive the fundamental tendencies of the cosmic operation (Key 9). Thus it is that intuition (Key 5) is the agency whereby observation (Key 1) is brought to fruition in the adept's realization of the Cosmic Will, which realization is represented by Key 9.

Intuition (Key 5) is also the agency whereby the subconscious record of the fundamental laws of manifestation (the scroll of Key 2) is brought to bear upon the work of directing the forces of sub-human planes of activity (Key 8L. True intuition provides us with knowledge of some cosmic principle or law which applies directly to the solution of an immediate problem.

The source of this knowledge which is communicated to us by the Inner Voice (Key 5L is really the Life-power's perfect memory, to which we have access at subconscious levels (Key 2). The practical application of this knowledge to the solution of our problems invariably results in the modification of some phase of those deeper activities of our lives which are symbolized by the lion of Key 8.

To the degree that we recover,

through intuition, the Life-power's own perfect knowledge of its processes of orderly manifestation, typified by Key 2, to that degree are we in a position to effect constructive modifications of subconscious activity. Because the stream of our personal consciousness is at all times continuous with the stream of universal Life-expression (Key 2), we may be instructed by the Inner Voice (Key 5), and so gain knowledge of the secret of directing the spiritual powers whose field of operation is in the realm of the subconsciousness (Key 8).

The development of mental imagery by subconscious processes of deduction and association contributes its share to intuition also, and has its outcome in a gradually unfolding realization that personality is only a vehicle or instrument for the manifestation of forces above and beyond the level of our personal consciousness. Below the level of the personal consciousness, the deductive process elaborates our observations and memories, working out their logical consequences (Key 3). The result, or harvest, of this subconscious elaboration of experience is delivered to us by means of intuition (Key 5), and the sum and substance of this intuitional in-

struction received from the Inner Voice is always this:

''Your personal existence is a field of manifestation for cosmic activities. Your personality is not your Self. There is but one Self, and, as *The Bhagavad-Gita* puts it: 'Self is the rider in the chariot of the body.' ''

This knowledge of the true Self, and of the fact that personality is but an instrument or vehicle (Key 7), can be traced to intuitive perceptions in the minds of those who have formulated the knowledge (Key 5.) The sources of these intuitions are deductions elaborated in the consciousness of the person who receives guidance from the Inner Voice (Key 3).

When the mental house has been set in order by reason (Key 4), so that external relationships are clearly perceived, intuition (Key 5) carries the process a step farther, and makes us aware of the underlying principles of internal relationship (Key 6). The perception of external order (Key 4) prepares us for recognition of internal order (Key 6), and this recognition is intuitive (Key 5).

An unreasonable man is one who fails to perceive the true relation-

ships among the events constituting his external environment. His estimates and measurements are imperfect. Thus even the Voice of Intuition is misunderstood by him, on the few occasions when he hears it. In consequence, there is discord in his internal relationships.

He who sees the outer world reasonably (Key 4), understands the Voice (Key 5), and his obedience to this instruction results in the establishment of the inner harmony pictured by the symbolism of the Lovers.

For your practice this week, follow the same general plan as for last week. Use the *Pattern* as before, and be sure to have the three Keys for the day placed before you, as you read the meditation which goes with them.

FIRST DAY: 1, 5, 9. This day I am alert to gather, through every channel of sensation, a set of clear impressions of the events constituting the day's experience. This day I listen to the Inner Voice which knows, and can reveal to me, the significance of what my senses report. Thus from the day's events I learn the trend of the Will of the Eternal, as that Will is manifested, here and now. *I am a witness of the*

Divine Self-expression; I participate in the Divine Understanding; I am essentially one with the Eternal Will.

SECOND DAY: 2, 5, 8. The record of universal law is incribed on the tablets of my subconsciousness. Whatever I need to know today is communicated to me from that record by the Inner Voice. Thus I learn today what must be done to make best use of the mighty forces of my inner life. *The Law of the Eternal, made known to me by the Voice of Intuition, governs every phase of my personal life this day.*

THIRD DAY: 3, 5, 7. Today I reap the harvest of my yesterdays. I listen for that inner instruction which shows me the true meaning of past experience. I see ever more clearly that my personal existence this day is the culmination, and weaving together, of innumerable cosmic activities, continuous with the entire past history of the Life-power's self-expression. *The Divine Understanding instructs me, and guides me in the way of victory.*

FOURTH DAY: 4, 5, 6. The One Life which rules the universe establishes order in my field of experience. The One Teacher, the source of all true knowing, imparts to me this day what I must know, in order to grasp the

import of this day's experiences. My conscious and subconscious states of personal existence are overshadowed by the harmonizing presence of the One Reality. *The Eye of the Eternal sees through me its perfect order, the Voice of the Eternal speaks through me its word of truth, the Power of the Eternal establishes in my life its perfect law of love.*

FIFTH DAY: 1, 2, 3. Through my conscious thinking the Life-power integrates itself in forms of truth and beauty. Kennly alert to this day's experience, I write a clear record of its events upon the tablet of memory. Seeing things clearly, I plant the seeds of true understanding. *I watch life intently, I store my memory with vividly realized experience; thus I clarify and make definite all my mental imagery.*

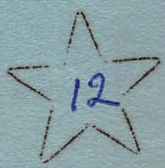
SIXTH DAY: 7, 8, 9. My personality is a vehicle of the One Life. The irresistible energy of the Astral Light is coursing through me now. All that I am, all that I do, all that I have, is a direct expression of the One Identity. *The One Life lives through me, expressing its mighty power through my being, and leading me along the way which brings me to perfect realization of the One Identity.*

Principle 6

TAROT INTERPRETATION

THE INNER HARMONY

Pair 12 Mean 6



MAGIC SQUARE

5	10	3
4	6	8
9	2	7

TAROT INTERPRETATION 12

THE INNER HARMONY

FOR THIS week's lesson lay out Keys 2 to 10 as follows:

2 3 4
5 6 7
8 9 10

Rule: When the number on a Tarot Key is the mean arithmetical term between the numbers on two others, that Key is: (ql a link between the other two; (2) a symbol of the point of equilibrium between the forces those other two Keys symbolize; (3) a representation of the channel through which those forces act and react upon each other.

For example, Key 3 bears a number which is half the sum of 2 and 4. Thus the Empress is the link between the High Priestess and the Emperor. She represents an activity which equilibrates the forces symbolized by those two Keys. She typifies also the channel which transmits the force of the High Priestess to the Emperor, and through which the force of the Emperor reacts upon the High Priestess.

These forces are *your* forces. Keep this always in mind. The calm steadiness of the High Priestess is

yours, whenever you let it find expression. Yours are the fecund potencies symbolized by the rich fertility of the Empress' garden. Your conscious mind, as the composer and regulator of your personal world, has all the authority and royalty of the Emperor. The Hierophant stands for the real presence in your life of a Wisdom which can guide you aright in every detail of your daily self-expression. The Lovers portray the true relation existing now between your conscious and subconscious minds, overshadowed by the protecting presence of the superconscious. The Chariot depicts what is really true at this moment and always, the fact that your personality is a vehicle for the One Power which masters and regulates all the mysterious forces of nature.

The eighth Key, Strength, illustrates the control exerted by your subconsciousness over all the animal, vegetable and mineral aspects of your personal make-up and your environment. The silent watchfulness of the Hermit is a true likeness of the overshadowing presence of the One Identity, always aware of your progress toward union with Itself, always holding up a guiding beacon to light your way. The Wheel

of Fortune is a symbol of the truth that every phase of your personal activity is a manifestation of the perfectly co-ordinated progress of the cycles of the cosmos.

Tarot, you have been told, speaks by evoking thought. It does more, for it is a record of knowledge possessed by great adepts, concerning what man really is. To look at the Tarot Keys is to impress that knowledge on your subconscious mind, through the medium of the natural language of subconsciousness, pictorial symbolism. Tarot speaks to your subconsciousness in its native tongue.

It does not merely tell your brain-mind what you really are. It *shows* your subconsciousness the truth about yourself. Subconsciousness then builds the pattern represented by the Keys into actual physical structure, gradually altering your psychical and physical composition so as to correspond to the Tarot specifications. Even though your brain-mind may not grasp the significance of many details of the pattern, your subconsciousness will inevitably respond to it.

Study of these lessons will also develop your conscious knowledge of the various elements in your person-

ality. The numeral and other correlations of the Tarot Keys, being in accordance with actual laws of thought, practically *force* the conscious mind to perceive how the various aspects of personality act and react on one another.

Thus Tarot affects both consciousness and subconsciousness. On the conscious level, it builds up, stage by stage, an orderly and accurate realization of the nature, powers and possibilities of human personality. On the subconscious level, it operates to bring into manifestation the perfected expression of all your powers, by means of the body-building functions of subconsciousness. When you use Tarot properly, it shows you what you can be, and aids you to achieve actual realization of what it teaches you about yourself.

Hence it is important for you to follow the lessons with the Keys laid out before you. When you read about a Key, look at it. The words of the lesson will help you understand some part of the truth about yourself. Light-rays reflected from the pictures into your eye, after stimulating your sight-center, will stir your subconsciousness into activities which will change your very

flesh and blood in response to the Tarot patterns.

This is, indeed, an ''Operation of the Sun,'' or a practical work belonging to the ''Magic of Light.'' The light which enables you to see the Keys either comes straight from the day-star itself, or is a transformation of the sun's radiance into some other kind of illumination.

The six groups of Keys dealt with in this lesson are as follows: 2, 6, 10; 3, 6, 9; 4, 6, 8; 5, 6, 7; 2, 3, 4; and 8, 9, 10. You may, if you like, work out also the meanings of 2, 5, 8 and 7, 4, 1. The general meaning of the six groups selected for interpretation is this:

Memory is the basis of our grasp of our relation to the cycles of cosmic activity, but until the relation between the conscious and subconscious minds, and their joint relation to superconsciousness, are thoroughly understood, the memory record will be faulty, and our grasp of the law of cycles will be incomplete.

It must be understood that memory (Key 2) is more than a record of personal experience. The scroll of the High Priestess has written upon it, so to say, a synopsis of the process whereby we come into exist-

ence, and this part of the subconscious memory record is kept in the cells of the solar plexus (Key 10). Furthermore, subconsciousness must be in right relation to superconsciousness before the record can be made available for personal instruction. The self-conscious mind must know that through right suggestion subconsciousness may be opened to an influx of wisdom from superconscious levels, and the appropriate suggestion must be given.

This is done best by the simple act of attentive listening to the Inner Voice, to be considered later in this lesson. We must recognize the truth that within us is a point of contact with the Universal Mind, which already knows all there is to know about the law of cycles pictured by Key 10. This Universal Mind, pictured by the angel in Key 6, communicates its knowledge to us through the agency of subconsciousness. Whatever part of that knowledge we may so receive becomes then an indelible portion of the personal memory record (Keys 2, 6, 10).

The limited experience of the senses is not adequate to serve as a basis for the creative imagination pictured by the Empress. Subconsciousness cannot set our personal house in order at its level, unless,

through its reflective power, we have established contact with superconsciousness. This contact, however, can be established in no other way than through the activity of the conscious mind. The latter must grasp intellectually the law that subconsciousness is always amenable to suggestion. It must formulate suggestions which set subconsciousness free from sense domination, and open it to receive instruction from superconsciousness.

When this is done, we begin to be aware of the light symbolized by the star in the Hermit's lantern, and we set out consciously toward the goal of union with the One Identity. We must know that this union is actually the result of physiological changes whose roots are in the process of assimilation. We deliberately take up the work of building a new body, a new personality.

Our conscious minds cannot do the building. Their part is to see that the building is begun, that the specifications are laid down, that the materials are assembled for the work. Then the task of actual construction is handed over to subconsciousness, which begins by submitting *plans*, or mental images in the form of desires which embody the es-

sential ideas we wish to manifest (Keys 3, 6, 9).

These mental images are then subjected to the tests of reason (Key 4). At our present level of cevelopment, not every image which rises from subconsciousness is one we really desire to realize. Our fertility of invention sometimes exceeds our true requirements. The plans must be tested and approved.

This is distinctly the work of self-conscious reasoning, pictured by the Emperor. Again, it is necessary that we should have keen discrimination as to the respective functions of the two modes of personal consciousness. It is not the part of subconsciousness to criticize. It is her part to produce; and weeds of error, such as faulty observation, old habits of thought, and so on, sprout just as quickly in that fertile soil as does the good seed of wisdom.

This is the point of the parable in the Gospel according to St. Matthew, concerning the wheat and the tares.

''So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares?

"He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

"But he said, Nay; lest while ye gather up the tares, ye root out also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather first the tares, and bind them into bundles to burn them; but gather the wheat into my barn" (Matthew 13:27 to 30).

This is the principle of revision, well understood by all creative thinkers. Experienced writers, for example, always let their first draft of a work come as it will, with little or no attempt at control. It is fatal to give too much attention to matters of detail and form while writing a first draft.

Much practice, of course, reduces the amount of waste. When the two aspects of consciousness are balanced in their operation, as shown in Key 6, the original specifications for a given piece of work are usually so definite that the subconscious response to them is similarly accurate. In time, every level of consciousness is brought into harmonious activity, because the reasoned definitions of the conscious

mind are correct. Thus the suggestions given to the personal subconsciousness are what they ought to be, and all confusion and disharmony are eliminated from the deeper strata of subconsciousness (Keys 4, 6, 8).

Perhaps the most important thing to remember is to make a regular practice of turning over all one's problems to the Inner Teacher symbolized by the Hierophant. No problem is too small, none too great. The simple act of sitting still and listening for the counsel of the Inner Voice is the most potent suggestion for effecting the balance of the two modes of personality shown in Key 6. As a result of this practice, which rapidly develops true discrimination, one becomes very definitely aware of the real presence of the One Self which an ancient scripture describes as "the rider in the chariot of the body." In brief, all these good results accrue from regular, daily practice of the counsel: "Be still, and know that I am God" (Keys 5, 6, 7).

Key 6, then, is seen to be a picture of the true relation between what is elsewhere represented in Tarot by Keys 3 and 4. Just as the man in Key 6 looks toward the woman, so does the Emperor look toward the

Empress. She is the bringer-forth. He is the inciter of her activity. Mere memory, like the High Priestess, is virgin, and therefore sterile. But when memory is elaborated in creative imagination, in the active composition and development of imagery, in response to accurate, reasonable interpretations of experience, then subconsciousness brings forth a rich store of food for mind and body. Then, too, the memory record is made richer as the direct result of the imaging process, and the richer, also, by the orderly classifications of reason (Keys 2, 3, 4).

Similarly, the Hermit, corresponding to the angel of Key 6, has Strength, a symbol of subconscious activities, and the Wheel of Fortune, a type of conscious grasp of the operation of cosmic cycles, on either side of him in the series of Keys. It is really always the light of Universal Wisdom (the Hermit's lantern) which brings about the control of natural forces shown in Key 8. And the state where we are consciously aware of the relation between our personal activities and the great sequences of energy-transformation pictured by Key 10 is brought about by the descent of power from the Universal Mind (Keys 8, 9, 10).

TAROT INTERPRETATION 12

MEDITATIONS

FIRST DAY: 2, 6, 10. My subconscious mind receives the influx of wisdom from superconscious levels. It is continually alert for impressions from that highest source. Its office is to make we aware of my true place in the universal order. *United to the One Life, my thoughts, words and deeds this day are harmonious expressions of the perfect Universal Order.*

SECOND DAY: 3, 6, 9. Abundance in all things is mine. The rich gifts of the Spirit come freely to me, through subconscious channels. I am overshadowed by the protecting presence of the One Identity. *Wisdom, right discrimination, and security are mine this day.*

THIRD DAY: 4, 6, 8. I establish order in my affairs. I release my subconsciousness from all domination by selfish personal motives. I am strong in mind and body through the establishment of inner harmony. *Order, beauty and power find expression in my life this day.*

FOURTH DAY: 5, 6, 7. Wisdom itself is my Teacher. By it I am freed from the delusion of false appearance. My personality is a responsive instrument for the One

Reality. *The instruction of the Inner Voice harmonizes all my states of personal consciousness, and victory is mine today over every appearance of adversity.*

FIFTH DAY: 2, 3, 4. Strife is at an end. False appearances have no power over me. I am directed in all my ways by the Supreme Reason. *I am at peace, for Wisdom guides me, and Divine Order finds free expression through my thoughts and words and deeds.*

SIXTH DAY: 8, 9, 10. A tide of power flows through me. I draw ever nearer to perfect realization of the One Identity. My life is one with the Life of all. *Strength, guidance and mastery are mine this day.*

Having emptied yourself, remain where you are.

--*Lao-tze*

The wise, knowing through the practice of subjective concentration, the All-Effulgent One, extremely difficult to see; concealed deep beyond everything; shining through all acts in every heart; inaccessible, and without beginning; they transcend all pleasure and pain.

--*Kathopanishad*

Even like the radii fixed in the hub of a chariot-wheel, is He, the Eternal One, pervading everything; and appearing as many, after the forms of the intellect. Meditate on this thy Self as the syllable AUM. May you ever be happy in the realization of THAT which transcends all darkness.

--*Mundakopanishad*

He thought: I may become many and multiply. He objectified Himself and evolved all this, everything whatever. Having evolved this, He entered into it; and entering became all positives and negatives, all spirit and all matter, all infinite and all finite.

--*Taittiropanishad*

Then, when It was all Unmanifest, It, of Itself, became manifest through name and form, endowing everything with this or that name, and this or that form. All things even till now are defined by some name and some form. This is the import of Its entering into the objective evolved from Itself.

--*Brhadaranyakopanishad*

The God of the twice-born is Fire. The God of the silent one is his heart. Poor intellects find their God in idols. The even-eyed enlightened one sees God *everywhere.*

--*Uttaragita*

For the Paternal Self-begotten Mind, understanding His works, sowed in all the fiery bonds of love, that all things might continue loving for an infinite time. That the connected series of things might intellectually remain in the Light of the Father; that the elements of the world might continue their course in mutual attraction.

--*The Chaldean Oracles*

But the Paternal Mind accepteth not the aspiration of the soul until she hath passed out of her oblivious state, and pronounceth the WORD, regaining the memory of the pure Paternal symbol.

--*The Chaldean Oracles*

The Paternal Mind hath sown symbols in the soul. Unto some he giveth ability to receive the Knowledge of Light; and others, even when asleep, He maketh fruitful from His own strength.

--*The Chaldean Oracles*

The Maker of all things, self-operating, framed the world. And there was a certain mass of fire: all these things, self-operating, He produced, that the body of the universe might be conformed, that the world might be manifest, and not appear membranous.

For He assimilateth the images to Himself, casting them around His own form. For they are an imitation of His mind, but that which is fabricated hath something of body.

There is a Venerable NAME, with a sleepless revolution, leaping forth into the worlds, through the rapid tones of the Father.

--*The Chaldean Oracles*

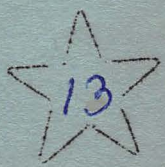
Principle
7

13

TAROT INTERPRETATION

THE DWELLING PLACE OF SPIRIT

Pair 14 Mean 7



MAGIC SQUARE

6	11	4
5	7	9
10	3	8

TAROT INTERPRETATION 13

THE DWELLING-PLACE OF SPIRIT

YOUR STUDY tableau for this week is as follows;

3 4 5
6 7 8
9 10 11

It emphasizes Key 7 as the mean term between the pairs 3-11, 4-10, 5-9 and 6-8. Besides these combinations, we shall consider also the sequences 3, 4, 5, and 9, 10, 11, omitting 3, 6, 9 and 5, 8, 11. Of these, the first group has been interpreted in Lesson 12, and the other will be interpreted in Lesson 14.

You will remember that the general meaning of Key 7 has been given as Receptivity-Will. This Key represents personality as a vehicle for the directive principle of the universe. [Personality is a movable field of action] like a chariot, fenced in by the boundaries of organism and environment. The rider in the car is the true Self, and that Self is identical with the power which sets the universe in motion and keeps it going through the various cycles of transformation.

The rider is the One Will. Ageless Wisdom teaches that the will-

power in any human personality is really an influx of the directive energy symbolized by the charioteer. The chariot is the personal organism. It is drawn or moved by two sphinxes, representing the positive and negative phases of sensation, and receives the influx of the universal will-power through subconscious channels, as shown in Key 6, where the woman is the agency reflecting the light of the angel's glory to man.

When we consider Key 7 as a symbol of agency, the emphasis falls on what is represented by the car itself, that is, upon the function of the personal organism as the vehicle of the One Life. Thus, in saying Key 7 is the agency linking Key 3 to Key 11, we mean that the influx of the cosmic will-force is the means whereby the image-making power of subconsciousness (Key 3) is enabled to bring about the development of faith which adjusts what Oriental teachers call Karma (Key 11). When we are consciously receptive to the influx of the Life-power, and consciously submit every detail of our personal lives to its direction, our mental imagery becomes clear. Our intention to act as vehicles for the One Life is carried to subconscious levels, where it works to bring

forth from the garden of the Empress the "bread of life" in the form of right desires. Then, because we imagine truly, our thoughts, as they take form in action, adjust our personal lives so that we are harmoniously related to the working of the law of equilibrium.

Receptivity, again, is the means whereby we are enabled to receive the direct influence of the universal regulative power symbolized by the Emperor. When we are properly receptive, our personal reasoning is in unison with the Universal Reason. Then we see things as they really are, not merely as they look. Our receptivity puts us in conscious relation with the cycles of universal activity symbolized by the Wheel of Fortune.

To those who have no knowledge of our method of procedure it seems that we have unusual command of circumstances, or that we are unusually lucky. Apparently, we make things occur to suit ourselves. We work wonders which amaze all beholders.

To ourselves, however, it seems otherwise. We know that all we do is to submit ourselves completely to the influence of the directive principle of the universe. When we do this, we find that the least details of our daily experience are brought

into harmony with the cosmic order. Thus our thoughts, words and deeds become the specialized manifestation of cosmic tendencies.

Receptivity enables us also to reap the full benefits of intuition. As you have learned, true intuition, the Triumphant and Eternal Intelligence, invariably teaches us how to apply some principle which is eternally true, to the solution of a particular personal problem. The principle is always universal, but intuition is what enables us to see just how the principle bears upon the situation which confronts us, in order that we may change the situation. Thus, the more receptive we are, the more intuitive do we become and the clearer and better are we able to see the path immediately before us. This is the path which leads ultimately to conscious union with the One Identity pictured by the Hermit.

Key 7, furthermore, is the link between Key 6 and Key 8. It is through thinking continually of personality as being a vehicle for the Universal Will, that we experience the good results of the harmonious relation between the conscious and subconscious minds, as pictured by the Lovers. For then we no longer try to bend conditions by means of

"personal will." Instead, we simply perceive the actual presence in our lives of the One Will which is sufficient to meet our every requirement.

This attitude of willingness constitutes a most potent suggestion to subconsciousness. It clears away the negative effects of the wrong notion that we have to accomplish anything whatever through the exercise of merely personal powers. The powers assume personal form as they are expressed in thought, speech and action, but we know that the powers themselves do not have their origin in the field of personality.

Subconsciousness, acting in response to the suggestion that personality is actually the abode of Omnipotence itself, brings the subhuman forces of the personal field into line with the suggestion. Thus the functions of the entire organism are adjusted, and even body structure is altered. The wild beasts of the lower nature are tamed and brought under control. A tide of strength surges through the whole organism, and all the powers of personality are co-ordinated.

In the sequence 3, 4, 5, Key 4 is the mean term. It shows us the power of reason as the link between the

subconscious process of mental imagery and the superconscious activities which bring to us the instruction of the Inner Teacher. That is to say, the deductive process of the subconscious mind forms groups and complexes of associated ideas. These are then submitted to the regulative function of self-conscious reasoning, symbolized by the Emperor.

Until this has been done, and the materials made available by the creative imagery of the subconscious have been assorted and classified, we are not ready to listen to the Inner Voice. For it is in the process of consciously sorting and arranging our mental images that the nature of our problems becomes evident to us. Then only do we perceive in what respects we are yet in ignorance.

Until we know *what we do not know* we are not ready to seek, much less to profit by, the higher guidance typified by the Hierophant. For intuition gives us light from above, but only when we are ready to seek that light. Unless we know how to ask, we cannot receive the higher instruction, and until our conscious reasoning has shown us clearly what it is we do not know, we cannot formulate the specific questions which are necessary, if we hope to receive

from the Inner Voice that definite elucidation of principles which will guide us to right thought and right action.

The sequence 9, 10, 11 shows the Wheel of Fortune as the mean term between the Hermit and Justice. The Hermit is the same as the charioteer and he is really also the same as the Emperor and the Hierophant. He is the guiding power, lighting our path to the heights of spiritual attainment. The mountain whereon he stands is within us, not outside. The path leading to this height is therefore the way of gradual progress in the science of self-knowledge. The Hermit is the goal of our hopes, and he is also the foundation of our personal existence.

The Wheel of Fortune represents the cycles of cosmic law through which the power of the One Identity is communicated to us, its centers of expression. The outcome of the working of the law represented by Key 10 is shown in Key 11. The One Identity adjusts our personal lives through the orderly sequence of its own self-manifestation. The more clearly we perceive this, the more definitely are we established in faith. We learn to say, ''So be it'' to the heavenly order. No matter how things *look* to us, we affirm

that the present situation is an orderly development from all previous conditions.

What should be understood here is that faith in the cosmic order is no mere pretense. It is really a logical deduction from what we know of the power, wisdom and beauty of the One Reality. Concerning this, as exemplified in the idea of Victory (which is definitely associated with Key 7 through its number), Albert Pike writes:

"Victory is the perfect Success, which with the Deity, to Whom the future is present, *attends*, and to His creatures is to *result*, from the plan of Equilibrium everywhere adopted by Him. It is the reconciliation of Light and Darkness, Good and Evil, Free-will and Necessity, God's omnipotence and Man's liberty; and the harmonious issue and result of all, without which the universe would be a failure. It is the inherent Perfection of the Deity, manifested in His Idea of the universe; but it is that Perfection regarded as the successful *result*, which it both causes or produces and *is;* the *perfection* of the plan *being* its *success*. It is the prevailing of Wisdom over Accident; and it, in turn, both produces and *is* the Glory and Laudation of the Great Infinite

Contriver, Whose plan is thus successful and glorious.''

--*Morals and Dogma, p. 767.*

Our affirmation that the Creative Process is a success *now*, includes the realization that since we are not yet all-seeing and all-knowing, it is more logical to assume that apparent failures owe their appearance to our ignorance. Concerning this we may quote also from *The Sculptor Speaks* (Doubleday, Doran & Co.), in which Jacob Epstein sets forth this view:

''I do not agree with the theory that the magic wand changes something ugly in nature; transmutation by a painter or sculptor into something beautiful. The thing itself is always beautiful, or will appear beautiful to the person who knows how to look at it . . . The beauty was always there. It is only the accidental circumstances of life that conceal the beauty from some people sometimes and from some people always.''

To know how to look at it. That is the thing. We need not agree with Epstein's notion that inability to look is merely the outcome of accidental circumstances. Rather would we say that to each one in due season, enlightenment comes--not by

accident, but by a growth which works outward from within, under the guidance of the One Identity.

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Follow out the same general plan in your practice this week as in the preceding lessons.

Write out six meditations for yourself.

Mon. 3-7-11

Tues 4-7-10

Wed 5-7-9

Thurs. 6-7-8

Fri. 9-10-11

Sat. 3-4-5

SQUARES OF SATURN

AGENCIES - PLUS 15-16-17

TAROT INTERPRETATION

THE SECRET OF POWER.

Beginning of Magic Squares -- - - - - - 1

Pivot Key 8 Sum 24



TAROT INTERPRETATION 14

THE SECRET OF POWER

THE TABLEAU for this week is:

4 5 6
7 8 9
10 11 12

In this arrangement, Key 8 is the pivot round which the tableau revolves. The same Keys may be so arranged as to form a magic square, in which the sum of the horizontal, vertical and diagonal rows will be the same. In this magic square, Key 8 remains at the center, but the order of the other Keys is changed, as follows:

7 12 5
6 8 10
11 4 9

Similar treatment of the tableaus given in Lessons 10 to 13 produces the following magic squares:

3	6	1	4	9	2	5	10	3	6	11	4
2	4	6	3	5	7	4	6	8	5	7	9
7	0	5	8	1	6	9	2	7	10	3	8

Of these, the first, because it includes the zero-sign fails to give the summation of 12 in the central vertical row, and in the bottom horizontal row; but all the others are true magic squares.

1 - may be

0 5 7
4 6 2
8 1 3

error 6 was used twice

TAROT INTERPRETATION 14

Eliphas Levi says: ''The Tarot alone interprets the magic squares of Agruppa and Paracelsus, as we may satisfy ourselves by forming these same squares with the Keys of the Tarot, and reading off the hieroglyphs thus collected.

''By adding each of the columns of these squares, you will obtain invariably the characteristic number of the planet, and, finding the explanation of this number by the hieroglyphs of the Tarot, you proceed to seek the sense of all the figures . . . The result of this operation will be a complete and profound acquaintance with all the allegories and mysteries concealed by the ancients under the symbol of each planet, or rather of each personification of the influences, celestial or terrestrial, upon all the events of life.'' (*Ritual of Transcendental Mgic*, chapter 2.)

As usual, Levi wrote one thing here for the instructed, and another for the uninitiate. What he left out of his explanation is that only two planets have magic squares which can be represented by Tarot Keys. These are the planets Saturn and Jupiter.

A magic square of Saturn contains nine numbers, and a magic square of Jupiter has sixteen numbers. In a square of Mars there are twenty-five

numbers; a square of the Sun includes thirty-six; a square of Venus has forty-nine; a square of Mercury numbers sixty-four; and a square of the Moon includes eighty-one.

Now, there are only twenty-two Tarot Keys. Hence no magic square containing more than sixteen numbers can be formed with these Keys.

Fourteen *Saturn* squares, each containing nine Keys, may be formed. The first of these, containing the numbers from 0 to 8 is, as we have said, slightly imperfect in summation, though truly magic in form. All the others are truly magical, in both form and summation. The last contains the numbers from 13 to 21, arranged in magic order.

Seven *Jupiter* squares may be made. The first, containing the numbers from 0 to 15, is imperfect in summation. The others, of which the square containing the numbers from 6 to 21 is the last, are perfect magic squares.

In subsequent lessons you will find the remaining Saturn squares. The seven Jupiter squares will also be given and explained.

At present this may seem to be far from your practical concerns, but, if you will lay out your Tarot Keys, so that you see their relation to

one another, actually before you, you will find plenty of material for your occult notebook. Because Tarot speaks by evoking thought, it has a special message for every student. Certain arrangements are favorable for this process of evocation, which calls forth ideas from the depths of subconsciousness. Of all arrangements of Tarot Keys for such work, these magic squares are the most potent.

You will get next to nothing from this information unless you put the Keys before you in the positions indicated. Then, instead of trying consciously to puzzle out what they mean, simply let your eyes take in what they see.

When you get the knack of this, you will find your mind has a tendency toward a state resembling "brown study," or reverie. All at once, while you sit looking at the Keys, there will be an uprush of perception. Not always a perception of what the Tarot combination signifies, as a group of symbols, or anything of that sort. Often you will find that your mind seems to come alive in some particular way. An idea flashes out. Record it in your notebook as soon as you get it. This prevents loss of many treasures.

TAROT INTERPRETATION 14

Following the regular course of this instruction, the groups of Keys selected for this lesson are: 4, 8, 12; 5, 8, 11; 6, 8, 10; 7, 8, 9; 4, 5, 6; and 10, 11, 12. These will be used in connection with the daily meditations.

The fact that subhuman forces of nature are at all times under the full domination of human subconsciousness is the great secret of practical occultism represented by Key 8. Remember, this control is a present reality, no matter what appearances may be. Even though subhuman forces appear to act adversely, their reaction is an automatic response to states of your subconsciousness. Change the latter and the reactions are changed also.

This law of subconsciousness, that everything below the level of human life-expression reacts *automatically* to human subconscious states, is the secret of our power over conditions. The character of our human subconscious states is determined by the quality of our reasoning. When we reason correctly, so that our estimates of external conditions, and of our relation to them, conform to the universal Constituting Intelligence symbolized by the Emperor, then forces which have seemed inimical are transformed into allies.

This leads ultimately to complete reversal of our former attitudes. Instead of being burdened with responsibilities, weighed down by the load of our cares and duties, we come to see clearly that we do nothing of ourselves.

This perception does not lead to our giving up action. It does not result in quietism. It involves no loss of interest in life. It does not make us withdraw from active participation in human affairs. On the contrary, it makes our days more interesting than before, and we find ourselves accomplishing far more, with less effort, than we did when we supposed we had it all to do ourselves.

No matter how long you have been trying to do things the wrong way, the whole course of nature begins to work in your favor as soon as you begin *letting* things be done the right way. It stays in your favor, just as long as you retain the right mental attitude. (Keys 4, 8, 12.)

To maintain the right attitude becomes much easier when you have accustomed yourself to listen regularly to the Inner Voice. The more often you take your problems to the Hierophant, the sooner will you become vividly aware of his guidance. Take the little problems, as well as

the big ones. Build up in your mind, by repeated practice, a confident expectation of being guided aright in all things.

Instead of running to human beings for advice, seek the counsel of the Great Teacher. You will be delighted to find how quickly the response comes.

"In quietness and confidence shall be your strength," is absolutely true. Invariably obey what the Inner Voice suggests, and even the most threatening appearances of antagonism will be transformed into actual aids to your progress and to the realization of your desires.

You will find yourself gaining continually in poise, as your faith in the Intelligence behind all manifestation deepens through your daily contact with it. Don't wait for great occasions. Don't wait until you are in serious difficulties. Seek guidance always, even when you think you know what to do. When you think you know, it is always better to ask the Inner Teacher whether or not your own view is correct. You will be surprised, at first, to find that this procedure often gives you a second thought far better than your first opinion.

One of the commonest reasons for

apparent failure to demonstrate is that we try to ''go it alone.'' By so doing, we slip back into the old error that we are living of and by ourselves. Thus the habit of seeking confirmation or correction from the Inner Teacher, the habit of asking simply, ''Am I right about this?'' and then acting in accord with the decision of the Inner Voice, even when it says ''No,'' is a habit which makes for success in all sorts of demonstration. (Keys 5, 8, 11)

When the two modes of personal consciousness are balanced in relation to each other, and in relation to superconsciousness, by the establishment of such habits as have been outlined, the automatic response of the subhuman levels of the Life-power's activity produces the result pictured by the sphinx in Key 10. The everchanging flow of circumstance then seems to go through one's field of personal experience. No longer is one swept away by this or that condition. This is difficult to describe; but though the wheel turns, one does not turn with it. At the same time, its turning works out for good. (Keys 6, 8, 10.)

Similarly, our vivid awareness that human personality is but a vehicle for the cosmic life has a

tremendous transforming power at subconscious levels. For what is shown in Key 7 is, in one respect, the idea that the true Self *is*, even now, all that our hearts desire. It therefore has now, and does now, all that we desire to have and do.

When this idea takes full possession of us, it becomes evident that nothing whatever in nature can be inimical to us. *Note that this idea becomes evident to us at the conscious level of our thought and speech, and is automatically transmitted to subconsciousness, by way of the memory record.* (Keys 7, 8, 9.)

Thus it is that right reasoning concerning the place of personality, and its relation to the superconscious life, results in the awakening of the inner hearing which puts us in touch with the Hierophant. When we measure correctly our place in the cosmic order, the right reasoning is transmitted to subconsciousness, and the latter responds to it with changes in the organism, which enable us to become aware of higher levels of our inner being. Then we hear internally, and when we obey what we hear, the balance and harmony of the conscious and subconscious, in relation to the superconscious life above the level of human

personality, is established, as shown by the Lovers. (Keys 4, 5, 6.)

Our awareness of the true relation of personality to the cosmic order enables us to realize that these personal activities are all really phases or aspects of a universal process. As we deepen our awareness of this truth, our faith grows, and we become ever more confident that the Divine Justice is at work in the utter self-surrender pictured by the Hanged Man. (Keys 10, 11, 12.)

MEDITATIONS

FIRST DAY: Keys 4, 8, 12. The Divine Order is established in my life today. All forces of subconsciousness work together for my good. I yield myself completely to the universal life, of which I am a reflection. *The Power that frames the universe is my strength, and on that Power I place my sole dependence.*

SECOND DAY: Keys 5, 8, 11. Every moment of my life is under guidance from above. Under this guidance, even those forces which appear to be my adversaries are really working for me. I am calm and confident this day, in the steadfast assurance that perfect justice is established in all the circumstances of my life. *As I hear, I judge, and my judgment is a recognition of Eternal Justice.*

THIRD DAY: 6, 8, 10. Through the reflective power of my subconscious mind, my whole life is filled with light from above. The mighty forces of subconsciousness are at work to fulfil my heart's desire. For I desire nothing but the perfect manifestation of the universal order through my life. *I am free from delusions of false knowledge, strong through the perfect co-ordination of all the forces of my subconsciousness, successful because my life is a conscious expression of the universal life, which cannot fail.*

FOURTH DAY: 7, 8, 10. The Master of the universe directs my thoughts and words to deeds of victory. I have dominion over every force in nature. For I am essentially one with the Single Identity which governs all. *The Presence of the Most High dwells within me. The Power of the Almighty works through me. I rejoice that even now I have my heart's desire.*

FIFTH DAY: 4, 5, 6. I open myself to the influx of the Divine Reason which sets all things in right relationships. I listen always for the Inner Voice that teaches me the secrets of liberation. My subconsciousness is filled with the light of spiritual understanding. *The heavenly vision is mine, the in-*

struction of Divine Wisdom guides my thoughts and words. The illumination of Pure Spirit shows me the glory of the Perfect Law, this day.

SIXTH DAY: 10, 11, 12. Not the least act, or word, or thought of mine but has its cosmic significance. Every detail of my experience is an adjustment of my personality for the more perfect expression of the power of the One Life. *On that Life I depend utterly. The One Spirit works through me to establish perfect justice, and to release me from every form of bondage.*

TAROT INTERPRETATION

LIGHT FROM THE HEIGHT

Pivot Key 9 Summation 21 - 9

Main idea of magic ☐ meaning of card represented by summation - - -

TAROT INTERPRETATION 15

LIGHT FROM THE HEIGHT

THE TABLEAU for this lesson is:

8 13 6
7 9 11
12 5 10

You have probably noticed that the summation of these magic squares increases by 3. Thus the tableau given in Lesson 10, arranged in magic form, adds to 12; that in Lesson 11, to 15; that in Lesson 12, to 18; that in Lesson 13, to 21; and that in Lesson 14, to 24; with the summation for this lesson being 27.

When the constant summation of a magic square is a number which appears on a Tarot Key, we take that Key as representing the main idea symbolized by the square. When the summation is greater than 21, as 24, 27, or 30, we add together the digits of that number, and the resulting number is that of the Tarot Key we take as symbolizing the main idea of the whole square.

Thus 24, the constant summation of the square given in Lesson 14, gives 6 as the sum of its digits, and Key 6 represents the main idea of that square. In this lesson, the sum of the digits of 27 is 9, and the ninth

Key symbolizes the main idea behind the doctrine of this lesson.

Your studies in *TAROT FUNDAMENTALS* have taught you that Yod (י), the letter signifying the open hand of man, is the clue to all meanings of the Hermit. Among those meanings is this:

All the actions of man, all the works of human hands, are really expressions of the power of the One Identity. We do nothing of our *own* power, because in truth we have no power of our own. No power *belongs* to us. We are agencies for the distribution of the limitless spiritual energy of the universe.

Our personal energies are governed by the Law of Response. We do not act of ourselves. We *react* to impulses rising from the depths of subconsciousness. In Key 9, the higher impulses of the Spirit are represented by the light in the Hermit's lantern.

The greater number of human beings leave the power of Spirit out of their reckoning. Supposing themselves to be operating, so to say, by their own energies, they limit their ideas of the power at their disposal to the forces of their own bodies, and the resources of their visible possessions. They leave en-

tirely out of account the most important part of human equipment, the real presence of Infinite Spirit, enshrined in the temple of human personality. Because the Infinite Spirit actually dwells within us, every human being has all the limitless resources of that Spirit to draw on.

The first of these resources is the omniscience of the Life-power. The Spirit dwelling within us knows everything. For it there are no problems, no veils of ignorance and darkness. Yet one of the commonest assertions of the average human being is, "I don't know." Lack of knowledge of what to do, of how to meet an emergency, or where means are to be found to carry out some undertaking--all such forms of ignorance are purely *personal* deficiencies.

We can overcome them when we realize that specific knowledge adequate for our every need is always at our disposal, whenever we put ourselves in a position to receive instruction from the Inner Voice. As usual with the most important things in our lives, the process is simple. We need only confess our ignorance, and listen for instruction, maintaining the mental attitude of confident expectation that our listening will

enable us to hear the right answer.

Here the Law of Response is clearly at work. Our listening is really a conscious reaction to our knowledge that there is a Voice to instruct us. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." (Isaiah 30:21.) For the Wayshower holds always his light on high to illumine our path, and his Voice is ever ready with wise counsel for those who obey the precepts of his instruction. This is the way which leads, through the full fruition of our inherent possibilities, to release, even from the bondage of death. (Keys 5, 9, 13.)

Remember, the power of Infinite Spirit enters your life through two channels. These are the activities of your conscious and subconscious minds. Your conscious thinking, feeling, planning and desiring are as truly particular expressions of the Life-power as are the wonderful resources of your subconsciousness. The Life-power is the energy expressed in all your voluntary action just as truly as it is the source of your involuntary activities. Your subconsciousness is the channel through which you make contact with the superconscious levels of the Life-power's activity.

Your conscious mind cannot bear the dazzling light of superconscious mental activity, but must receive that light in a form tempered and modified by its passage through subconsciousness. Yet it is only when you have released subconsciousness from being dominated by the conscious mind that you get the best results. This is the removal of the curse of Eve, to whom it was said: "Thy desire shall be to thy husband, and he shall rule over thee."

The curse, however, is not removed by any process designed to let subconsciousness dominate self-consciousness. Not a few plausible theories have been advanced to the effect that all human difficulties are due to restrictions put upon the free play of subconsciousness. We hear much talk about the evils of inhibitions put upon subconsciousness by the self-conscious mind; but the fact is that, but for this power of inhibition we should all be mad. Subconsciousness is incompetent to act as the directing agency in human life, but it is able to act as a channel through which the actual directive power may be brought to bear on us. To take advantage of this, we need only to say to subconsciousness something like this:

"I recognize your function as

agent for the influx of the limitless resources of superconsciousness into my personal life. I renounce all dominance over your activities, and turn over your entire operation to the guidance of Infinite Spirit. Henceforth you shall not be subject to me, nor to my partial knowledge of the Way of Life. From now on, you shall be an open channel through which the limitless potencies of the Life-power shall flow into the field of my personal consciousness. You are under the Life-power's all-wise direction. You reject all suggestions of error which may result from my partial knowledge.''

To say this is really to put one's whole existence at the disposal of the Universal Life. It is to surrender completely and confidently every detail of one's affairs to the wise guidance of Universal Being. (Keys 6, 9, 12.)

There are two ways of looking at Infinite Spirit. One is expressed by the noun *immanence*, and is represented by Key 7, which shows Infinite Spirit as the ever-victorious rider in the vehicle of human personality. The other is expressed by the noun *transcendence*, and is symbolized by Key 9, which shows Infinite Spirit as a power dwelling far above the level of human personality. Yet these two

ideas are not really exclusive, the one of the other. The Life-power is above and beyond all we know or experience at the personal level. Its presence fills the entire universe. There is nowhere that it is not. There is no manifestation of energy which is not dependent on it.

Yet this very quality of omnipresence makes the *immanence* of Spirit inevitable. Since there is nowhere that it is not, the consequence is that it must be *here*. The Master of our destinies is with us always.

Thus all the resources of the Infinite are truly at hand for every one of us, and at all times. And since we have already seen that subconsciousness is the channel by means of which the powers of Spirit enter the field of human personality, it follows that subconsciousness is the means whereby circumstances are *now* perfectly adjusted. All appearances of injustice and unbalance are due to our imperfect personal knowledge.

Relatively, of course, there are what we *call* maladjustments, such as poverty, misery, or ill-health. Ageless Wisdom declares that all these painful limitations are educative. Pain prods us into search for release from suffering. As Henry

Wood used to say, ''Pain is friendly.'' Thus, even when we are not yet sufficiently skilled in our application of the laws of life to be surrounded by the outward evidences of success, it is profitable to use our statement: ''I recognize the manifestation of the undeviating Justice in all the circumstances of my life.'' (Keys 7, 9, 11.)

Ageless Wisdom declares also that all subhuman phases of the Life-power's activity are always under the control of the human manifestations of subconsciousness. We do not have to *bring* them under control. They are *continually* under control. The responses of subhuman levels always reflect our subconscious mental states. They cannot do otherwise. Thus, even when they seem to be most adverse to us and to our aspirations, they are simply responding to the actual states of our own consciousness.

If we change our mental states, the responses will also change. Hence, from the moment we begin to realize that our lives are under the guidance of Infinite Spirit, all those subhuman phases of life-expression which constitute our environment will begin to reflect this realization. It will appear to ourselves and others that things have

begun to work for us instead of against us. What really occurs is that we have identified ourselves with the integrative or up-building phases of the Life-power's action. We go *with* the current of the Life-power, instead of against it. By the reversal of our mental attitude, we experience what seems to be a reversal of conditions. In reality, all the sequences of the Life-power's manifestation move on just as they did before, because "with Him there is no variableness, neither shadow of turning." The change is in ourselves. (Keys 8, 9, 10.)

The whole matter depends on our establishing the habit of listening expectantly to the Inner Voice. That Voice is not loud. It is a "still, small voice," so that we must listen attentively before we can hear it. We must bear always in mind the fact that harmony between the conscious and subconscious elements of our personality is brought about by releasing subconsciousness from domination by our limited self-conscious knowledge. This release is effected by deliberately surrendering ourselves to the direction of Universal Spirit. We must *practice* thinking of that Spirit as an immediate presence in our lives, until

practice has made the thought second nature. We shall then be always responsive to guidance by the One Identity, and our daily experience will be a demonstration of the power of that One Spirit to turn all things to beautiful results. (Keys 5, 6, 7.)

Through such practice we accustom ourselves to think of subconsciousness as the agency whereby all conditions of our lives are so adjusted as to bring a maximum of good into expression. As we become more and more habituated to this new mental attitude, we find that even the least details of our personal activity are included in the operation of the Law. Nothing is too small for the Life-power to take care of, nor is anything too great for it to accomplish. Even the transformation of our bodies, so that our brains may register the finer types of experience which release us from bondage to the idea of death is included in the operation of the Law. Subtle changes in function and structure are brought about, so that we become consciously ware of what may be called octaves of vibration beyond the range of ordinary human experience. We can learn experimentally that we are not limited by our bodies to the extent that we seem to

be. When this knowledge has been gained, the last enemy has been overcome. (Keys 11, 12, 13.)

MEDITATIONS

FIRST DAY: Keys 5, 9, 13. Infinite Spirit has no problems. It sees clearly just what I must do this day. It stimulates my imagination to change the structure of my body, so that it may respond more easily to the impulses of the One Life. *Instructed by the All-Knowing Mind, overshadowed by Omnipotence itself, I move on this day toward the goal of perfect realization.*

SECOND DAY: 6, 9, 12. My subconsciousness is an open channel, through which the limitless potencies of Universal Spirit are at my disposal. The Hand of the Eternal leads me. I depend utterly on the firm support of the One Reality. *Conscious harmony, the certainty of guidance, and the firm assurance of adequate support are mine now.*

THIRD DAY: 7, 9, 11. The Divine Self is not afar off; it is a real presence in my life. Yet is its power beyond all human limits, and above all human attainments. Its perfect Law adjusts every detail of my life-expression today. *Closer than hands or feet is the One Identity, which now* IS *all that I hope*

to become, and this One Life directs all my actions now.

FOURTH DAY: 8, 9, 10. Human life has automatic dominion over everything below it in the scale of evolution. Human personality is the agent of the Master of the universe. The cycles of cosmic transformation work with me, and for me, because I know this truth. *Mine is the inexhaustible strength of limitless power, mine is the sure knowledge of the Knower of All, mine the perfection of the universal mechanism.*

FIFTH DAY: 5, 6, 7. The Voice which instructs me is not loud, but its message is clear. Its instruction establishes harmony between my conscious and subconscious minds. My thought and words express its perfect wisdom. *Taught by the Divine Mind, harmonized by its healing influence, my life today is a manifestation of its unfailing success.*

SIXTH DAY: 11, 12, 13. The Law works for me, as I work with it. I am firm in my knowledge that the One Life is my perfect support. Even the ''last enemy'' is in truth my friend. *My faith is strengthened today, for I surrender all things to the One Life, and see that Life at work in all the changing conditions about me.*

TAROT INTERPRETATION

YOUR COSMIC LIFE

Key 10 as center - Summation 30 - - - 1

Libido - - - - - - - - - - - - - - 2

Key 3 symbol of main idea of doctrine of lesson - summation

Subconscious imagery - dreams - - - - - - - 3,4

Imagination - Daleth - door - - - - - - - 5

Principle of control of subconsciousness - - - - - 6

Meditation on Key 10 - release liberation - - - 7

In the smallest details of personal experience and action, the forces at work are not merely personal; they are phases also of



TAROT INTERPRETATION 16

YOUR COSMIC LIFE

THE TABLEAU for this week is:

6 7 8
9 10 11
12 13 14

Arranged as a magic square, adding to 30 in every direction it becomes:

9 14 7
8 10 12
13 6 11

The constant summation of this magic square, being 30, indicates that the Tarot Keys particularly relating to this group are 0 and 3, with 0 as the source of activity, and 3 as the agency of its expression. Hence one of the general meanings of this group, shown by every row of three Keys when they are arranged in magic order, is that the Unmanifested Spirit (0) is the real power finding expression through the generation of mental imagery in the field of subconsciousness.

Ageless Wisdom avoids a mistake of some modern systems of psychology which suppose subconsciousness has a power of its own which is merely an echo if earlier stages of evolution.

tion. What psychoanalysts term the *libido* is really the *elan vital* of undifferentiated Spirit. It is the pure Life-Breath, the sky-power pictured by the Fool. As you receive it, it comes into your field of awareness through subconscious channels. Yet it is not a power *of* subconsciousness. You make contact with it *through* subconsciousness. Here applies the Hermetic axiom: ''That which is above is as that which is below, and that which is below is as that which is above, for the performance of the miracles of the One Thing.''

30 reduces to 3, and 3 is the number of the Empress. Key 3 is a symbol of the main idea in the doctrine of this lesson. This idea is closely connected with the meanings of the letter Daleth (ד), corresponding to the Empress. Daleth means ''door,'' and its significance as applied to your work is this:

The activities of subconsciousness in the generation of mental images constitute, so to say, the portal through which you pass from your present states of personal experience into those you are to realize in the future.

You have entered today's set of experiences through this door. Through it you will pass into the

conditions of tomorrow. What you image today will become a pattern for the manifestations of days to come.

That this is true is not by any means patent to the greater number of human beings. Many reject it. They say, "I certainly did not imagine anything like the experiences I am having now. How, then, can you ask me to believe that what I imagine now will make any difference in my actual life tomorrow?"

This would be sound criticism, were all mental imagery produced consciously. Actually, relatively few of your images are consciously shaped, unless you are exceptionally skilful in directing the process. Your subconsciousness generates thousands of images every day. Each has a measure of effect on your relations with others, and on your circumstances. Often they do not rise to the conscious level at all, but they make a difference, just the same.

Subconsciousness, you know, is the dream-maker. It spins the web of imagery day and night. While we wake, we seldom notice this dream-process. Our attention is captured by the more vivid impressions of sense-experience. Nevertheless, subconsciousness goes right on, and

since many of these images affect other persons, both directly and telepathically, they condition the way others react to us, and how they oppose, or aid, us in our undertakings.

You can direct this subconscious activity so that it will work to your advantage. You manage it from the self-conscious level. You do this now. The power is already yours. Yet it may be you have been working the controls in reverse.

Remember, your subconscious dream-process is an automatic response to, and elaboration of, your conscious mental attitudes. Let yourself get into the habit of thinking this is a pretty terrible world, let yourself think your hopes of realizing your heart's desire are "nothing but dreams," and you plant a seed-thought your subconsciousness will elaborate into specific imagery. You *plan* for failure.

The images may never rise into your field of conscious awareness. Yet they are being developed, and some of them are amazingly strong.

Your bad dreams sometimes give you terrifying glimpses of the kind of product turned out by your subconscious image-factory. Learn how to direct your mental powers, and you

will not be bothered by bad dreams. The seed-thoughts you plant will not be the kind that grows into nightmare shapes.

Ageless Wisdom says the image-making activities of your personal subconsciousness are the same in kind, though less potent in degree, as those whereby the physical forms of the world were brought forth by the Universal Mind. Imagination is thus actually the door to external experience. To trace the various elements of your present situation to their subconscious roots is difficult, even impossible. Yet you will do well to remember the principle.

Hebrew Wisdom gives another hint to the same effect. It says Daleth, the door, is also a symbol for the womb. Daleth represents the matrix in which conditions are shaped. This idea is brought out by many details of the Tarot picture of the Empress.

There should be nothing to disturb you in considering the close connection between your subconscious imagery and your conscious experience. You are not determined, as some have taught, by subconscious states over which you have no control. You do control them. You *always* control them, even when you set

into operation the production of sequences of images whose externalization is decidedly unfavorable to you and your projects. The trouble is, when trouble comes, that you have been misusing your control. Learn to use it aright, and trouble comes to an end.

The principle of control is very simple. [Subconsciousness accepts whatever *we* accept at the conscious level of our thought.] Subconsciousness cannot criticize, cannot repudiate, our conscious notions. It takes for gospel everything that we believe, and it elaborates whatever we give it, to the last possible deduction from the premises we establish by our conscious mental attitudes.

Because it does elaborate your conscious thoughts, you often experience conditions you seem not to have imagined at all. This is where you have to guard against making misinterpretations of experience at the conscious level. You must be on watch, also, against falling into easy agreement with some other person's ill-considered opinion. Learn to determine for yourself what you accept.

This is particularly important in these days, when so many influences play upon us from the printed page,

from motion pictures, and from the radio. All these media are employed by propagandists, in order to plant suggestions in the race-mind. Deliberate misuse of suggestion in order to further the purposes of minorities at the expense of majorities is the modern adaptation of black magic. We see its evil results on every hand.

Furthermore, the multiplication of honest errors by print and by radio is almost as dangerous as malicious propaganda. In these days, we need to be prepared to make positive counter-suggestions to a great number of negative statements we hear and read almost every waking hour of our lives.

Our counter-suggestions should be developments of a logical conception of the sort of world we actually live in. Key 10, the central picture in our tableau, and central also in the corresponding magic square, is important in this connection. It sums up symbolically the main aspects of a seed-thought which is sure to bear fruit in beneficent mental imagery. The person who has thought out, and consciously accepted, the idea represented by Key 10, will, by repeated meditation on that idea, set going a subconscious creative process, which will eventually

be the means of his liberation.

You have has some introduction to this idea in the lessons of TAROT FUNDAMENTALS, and its various aspects have been touched upon in preceding lessons of this series. The emphasis this week will fall on this great seed-idea, which may be put into words as follows:

In the smallest details of personal experience and action, the forces at work are not merely personal: they are phases also of a cosmic process of cyclic activity, which moves inevitably toward the manifestation of a beautiful result.

Read this italicized paragraph several times. Be sure you grasp its import. Just now you may not feel you can give the statement your unqualified assent. You are not asked to do so. What is important is for you to be sure you have comprehended the import of the words. Full demonstration of their truth will come later.

As practice perfects you in demonstration, and in keeping distinct the activities of your conscious and subconscious minds as shown in Key 6, you will begin to notice that everything you think and say and do is connected with the movement of cycles of energy extending far be-

yond your present field of being. If you have some knowledge of astrology, you will observe a regular ebb and flow of mental activity, corresponding exactly to the transits of the moon and planets through your horoscope. If you develop the proper degree of inner sensitivity, you will become increasingly aware of definite guidance, and of communication with the overshadowing presence of the angel of Key 14.

As you come, more and more, to interpret your personal activities as being expressions of the One Will which directs the universe, you will see also that in a sense you are always at the spiritual center of the whole system of cosmic cycles. You will begin to understand that your personal existence is a continual dissolution of outworn forms, to make room for the unfoldment of new and better ones. (Keys 7, 10, 13.)

At first, it may not be easy to maintain the mental attitude we have described, but persist in it. Remind yourself repeatedly of the real facts, no matter what appearances may be. In time, you will transfer the idea to subconsciousness, which will begin to act upon it. Then there will begin to grow in you a feeling that the most vital part of you remains unmoved through all the transformations of external circum-

stances, as unmoved as the sphinx at the top of the Wheel of Fortune. More and more, you will feel that all details of your personal life are adequately supported by the cosmic process. (Keys 8, 10, 12.)

The word ''Self'' will change in meaning as you grow in understanding. It will come to represent to you the One Identity which finds expression through countless personalities.

You will realize more and more vividly that this Self is the true spiritual center of the universe, and, at the same time, the central reality of your life. Your perception that it is constantly adjusting and balancing the various forces at work within and around you will be reinforced by a host of the most definite proofs. (Keys 9, 10, 11.)

These changes, remember, begin at the conscious level, with acts of discrimination. They consist, first of all, in repeated reminders that the personality is a vehicle for a cosmic energy, which energy is spiritual. Eventually, these repetitions of correct ideas as to the true state of things will establish a new type of response at the subconscious level. Ultimately, these new responses will bring all the subhuman forces of subconsciousness

into harmony with the conscious thought. (Keys 6, 7, 8.)

It is almost wholly a question of willing surrender of one's whole personal existence to the direction of the Life-power. This surrender is expressed in utter willingness to let go everything which is no longer of advantage to the progress of the Great Work in one's life. It is the acceptance of guidance from above, based on reasoned conviction that such guidance is always available. (Keys 12, 13, 14.)

MEDUTATIONS

FIRST DAY: Keys 6, 10, 14. The two modes of my consciousness work together in perfect harmony. My life is a universal phenomenon, expressed in personal terms. It is directed by the same overshadowing Intelligence that guides the worlds through space. *Poise and supply and guidance are mine this day.*

SECOND DAY: Keys 7, 10, 13. I am an embodiment of the Creative Word. Through me circulate the currents of the Limitless Light. They dissolve in me everything that has outworn its usefulness. *The Word is in my heart, its vibration is the support of all that surrounds me, and it transforms everything into its own beautiful image.*

TAROT INTERPRETATION 16

THIRD DAY: Keys 8, 10, 12. Even now, my subconsciousness is ordering all forces for my good. I am living at the spiritual center of the universe. I depend on it wholly for power and supply. *The cycles of necessity work always for my good.*

FOURTH DAY: Keys 9, 10, 11. That which I really am has already attained all that I hope to be. The whole sweep of the cosmic cycles moves on inevitably to the external manifestation of that attainment. Everything in the universe adjusts itself toward that realization. *The One Identity works through me to balance all the forces of manifestation.*

FIFTH DAY: Keys 6, 7, 8. Consciousness and subconsciousness work in me to manifest the Will of the One Self. My personality is a consecrated vehicle of the Life-power's victorious progress. All forces below the level of my conscious awareness are directed toward the perfect realization of the Great Work. *Ever responsive to the One Life, I share its victorious mastery.*

SIXTH DAY: Keys 12, 13, 14. I depend utterly on the Perfect Law. I let go all that binds me to the past. I set my feet firmly on the path which leads to the heights of Self-realization. *I am utterly free, for I do nothing of myself.*

Pivot 11 Summation 33

TAROT INTERPRETATION

THE SECRET OF BALANCE

Contact Inner School - - - - - - - - 1, 2, 3
7, 11, 15 - - - - - - - - - - - - 4
8 11, 14 - - - - - - - - - - - - - 4, 5
One Reason I am studying these lessons - - - - 5
9, 11, 13 - - - - - - - - - - - - 5, 6, 7
Wheels within wheels - - - - - - - - - - 7
10, 17, 12, - - - - - - - - - - - - 7, 8
7, 8, 9 - - - - - - - - - - - - - - 8, 9
13, 14, 15 - - - - Experience proof - no death - - - - 9, 10
Forces of Earth seem forbidding when - - - - - - - 10
Origin of Tarot - Value of looking at cards - - - - 10-11



TAROT INTERPRETATION 17

THE SECRET OF BALANCE

THE TABLEAU for this week is:

7 8 9
10 11 12
13 14 15

Arranged as a magic square, adding to 33 in every direction, it becomes:

10 15 8
9 11 13
14 7 12

Remember to lay out the Keys so as to give both combinations. Then *look* at them, with pencil and paper at hand, so that you may make immediate note of anything that may be suggested to you. You never can tell when you will tune in on the thought of somebody who knows a great deal more about Tarot than you do.

After awhile, if you persevere, you should find yourself getting this mental radio from members of the Inner School. More and more often your best knowledge of Tarot will come to you this way. For it may be well to repeat that the *secrets* are never printed in books or lessons. They are communicated directly to

persons having sufficient receptivity. The simplicity of the methods whereby one becomes receptive deceives many, and keeps them from persistent practice. Pencil and paper, or some other adequate means of keeping a record, are absolutely necessary. The impression made by some of these brain-waves is often fleeting as a dream, and passes beyond recall unless one captures it the moment it comes.

[Quite as valuable as the content of these fragments of illumination which you are sure to receive, if you make due preparacion for them, is the verification this practice will give you as to the actual existence of the Inner School.] It won't be long before you will accumulate plenty of evidence that the source of these flashes of enlightenment is by no means within your personality, conscious or subconscious.

[To describe it is not easy, but there is a difference between one's own thought and what is received telepathically, distinct as the difference between the sound of one's own voice and that of another person.] After you have begun to receive these mental radiograms, it will be evident also that they come from different types of mentality,

which may easily be distinguished, one from another.

As this is written, we know only too well that by no means every reader of these pages will enjoy this contact with the Inner School. Experience has shown that no matter how we insist on the importance of following *strictly* the simple directions for using Tarot, it is the exceptional student who does exactly what he is told.

Many students fail to realize that these instructions are by no means one man's opinions, but are, instead, the concentrated essence of research and experimentation which have been carried on for centuries. A good many persons seem to feel that, while there may be something interesting and valuable in these lessons, they know better about Tarot and what to do with it than we do. We seek to coerce no person's belief or actions, but it may do some good to say once more that these pages do not contain our personal views, particularly about methods and practice. We are simply transmitting to you something we have received, which we have tested carefully. We know, therefore, that it will work, if you work it.

In the first group of three Keys to

be considered in this week's tableau notice first the Warrior (7) and then the Adversary (15), with Justice (11) between them. Observe that the Warrior is not fighting, and that the sphinxes of his car are at rest. In explaining the symbolism of Key 15, we have somewhere pointed out that the chains round the necks of the two figures at the bottom of the picture would not hold them a moment, if only they knew enough to lift the loops over their heads; and in connection with the same Key you have been reminded again and again that nowhere in the universe is there really anything like the Devil. There are no problems for your true Self, the Warrior in the chariot, nor is there any Adversary. The symbol of Justice, where the scales are perfectly balanced, shows the reason for what we have just said. Since the forces of the universe are always in perfect equilibrium, there is really no antagonism anywhere, except in appearance, as man misjudges appearance. Wise men see this. Others try to reform the world.

In the next group of three (8, 11, 14), the meaning of Key 8 may be taken as a reference to this sentence of *The Emerald Tablet:* "This is the strong force of all forces,

overcoming every subtle, and penetrating every solid thing.'' That very force is now at work bringing about the realization of your heart's desire. Never mind any appearance to the contrary.

One reason you are studying these lessons is that you have reached the point in your spiritual development where you are about to be released from the hypnotic spell cast by appearances. The force at work through you is adequate to overcome the subtlest of your seeming adversaries, and penetrating enough to reach you through every apparent obstacle.

You are nearing the time when you will see that this force, right now, is being employed to make precisely those fine adjustments which are required in order to bring you to your true goal in life. Before long, you should begin to understand that your whole life story is really a mental conception of the Author of All. Then it will be evident that what you have hitherto supposed to be something you wanted for yourself is really something the Life-power wants for you, and is working through you to bring into actual, tangible manifestation.

Ageless Wisdom is explicit in de-

claring the whole universe to be an expression of Conscious Energy. It follows that the One Intelligence sees the whole of its manifestation, and every detail thereof. Time does not bind it as we are bound, so long as we are limited by the sense of succession which is characteristic of the intellectual level of our self-consciousness. As Abbe Dimnet says, in *What We Live By:*

"Pure Spirit, God, all the time sees the whole picture of which we see only fragments. The Universe, even the endless succession of universes which astronomy has sometimes inferred from the conservation of energy, is present to Him as our consciousness of ourselves is present to us."

Among the details of this picture which must be always present to the Cosmic Intelligence are included the thoughts and desires of every human being. The power of that One Identity is all the power there is, and the *whole* of that power is always related to the *particular* manifestations which constitute your personality. Thus your personal life is an aspect of the perpetual process of the Life-power's self-adjustment. In the course of that adjustment, there is a continual dissolution of

forms, a continuous series of structural disintegrations, but this eternal transition from one form to another expresses a power which itself suffers no change in essence. No form or condition, therefore, has power to arrest your progress, because the real YOU is essentially identical with the One Reality. (Keys 9, 11, 13.)

Manifestation is often pictured as a system of wheels. We find this image in Ezekiel. It is given in the *Bhagavad-Gita*. It is repeated again and again in the texts of Buddhism.

"Wheels within wheels," Ezekiel says, intimating an intricate correlation of cycles, like that which is suggested by the symbolism of Key 10. He also takes care to convey the idea that this system is not mere mechanism, for he says "the wheels were full of eyes." The Great Rota is an intelligent expression of life; and this idea of Ezekiel's is shared by other seers who use the wheel symbol in their writings and diagrams.

In the midst of all the whirling, moreover, there is balance. Every degree that the wheel turns upward on one side is compensated by an equal degree of descent on the oth-

er. At the center there is absolute stillness. Thus he who finds the CENTER, the abode of Pure Spirit, in himself, is freed from all necessity for action, which is brought to an end for him, so that he becomes like a pendulum which has ceased its motion. Thus it is forever true that the *wise* man thinketh, ''I am doing nothing.'' (Keys 10, 11, 12.)

The practical application of Tarot is intended to effect a change in the student's interpretation of the meaning of experience. Just as astronomy has corrected our notions of the movements of the heavenly bodies, reversing beliefs formerly held by all mankind, so does Ageless Wisdom correct our opinion of the nature of our personal activities. The uninitiated regard personal action as being self-originated; the wise think of it as being simply the localized expression of universal forces, flowing into and through the field of personality, like the river pictured in Key 7.

Most persons look upon the forces surrounding them as being alien and dangerous, like the lion in Key 8. Those who have been properly taught understand that we continually exert control over all these forces, which respond automatically to our con-

scious attitudes, even when we apply that control so as to bring us painful (and therefore educative) experiences. The greater number of human beings look on the goal of attainment as being something afar off, in the future, and bound up with environmental conditions. The instructed few see that the true goal is a clear realization of the One Identity which, even now, is closer at hand than anything else. This *is* all that anyone ever hopes to be, *has* all that anyone ever hopes to have, and *does* all that anyone ever hopes to do. (Keys 7, 8, 9.)

Included in the complete reversal of interpretation which results from esoteric training is utter freedom from the fear of death, and from the repudiation of the fact of physical dissolution; because the necessity for the latter is understood, and a higher type of experience has convinced the student, not only that his personality will survive the death of his physical body, but also that his personality is independent of that body, even during the time the latter continues to exist.

This is real knowledge, gained by experiment, and subjected to tests as searching as those applied to any other type of scientific investiga-

tion. In the course of the experiments many difficult problems are met and solved, one by one. Consequently the conviction grows in the mind of the student that whenever the forces of the universe present him a forbidding and adverse appearance, it is because he has not yet learned the true meaning of that appearance; not because there is anywhere in the universe a power inherently inimical to himself and his welfare. (Keys 13, 14, 15.)

Tarot, let us say again, was invented by wise men to make others wise as themselves. These Keys are a symbolic summary of the understanding of Those Who Know. By looking daily at these pictures, you impress your subconsciousness with a condensed statement of the attitude toward life and its problems which enables adepts to perform their mighty works.

An adept is not a person who has acquired unusual power. He is a person who has achieved an unusual point-of-view. The masses accept the universe at its face value. An adept discerns what is really the true state of things.

Use Tarot as these lessons are teaching you how to use it, and you will saturate your subconsciousness

with the wisdom of the Inner Circle of Those Who Know. Your subconsciousness will respond automatically to this treatment. First it will make you see things differently, and produce a change in your interpretations and in your emotional attitudes. Ultimately, it will build you a new kind of organism, through which the forces of the universe may be expressed in works of power.

MEDITATIONS

FIRST DAY: 7, 11, 15. My real Self has no problems. My faith is steadfast in this conviction. The mask of the Adversary hides the face of the Beloved. *I have nothing to fight, for perfect adjustment even now overcomes every seeming evil.*

SECOND DAY: 8, 11, 14. The strong force of all forces is at work in me. It cuts every knot of difficulty. It is the free power of my true Self. *I am filled with power, adequate to my every need, and I face this day as an opportunity to prove the truth on which my faith is founded.*

THIRD DAY: 9, 11, 13. Pure Spirit, my true Self, sees everything as it is. It remains poised in the midst of action. It dissolves every limitation which might retard my eternal progress. *My life is in the*

Hand of the Eternal, and its perfect Justice looses all my bonds.

FOURTH DAY: 10, 11, 12. The Center of the cosmic whirlings is the Center, also, of my personal existence. That Center is in perfect equilibrium. I am at rest as I rest in it. *The wheel of manifestation has stillness at its center, and that stillness is in my heart of hearts.*

FIFTH DAY: 7, 8, 9. Ageless Wisdom corrects all my false notions about the meaning of my life. I live by the power of the whole universe. My goal is knowledge of the One Identity. *My true Self masters all the forces of nature now, and stands alone and unmoved in the midst of all appearances of struggle and effort.*

SIXTH DAY: 13, 14, 15. Death is the name given by ignorance to change in form. I am in the midst of an experiment which releases me from that ignorance. The problems I face are but veils for the one beautiful Truth. *I pass on from stage to stage of the Great Work which dissolves every appearance of evil and restriction.*

TAROT INTERPRETATION

THE TRUE SURRENDER

SUMMATION 36 - KEY 12 CENTER

Spiritual Consciousness - Intellectual Consciousness 2.

The subhuman expressions of the Life Breath are always subject to control by human subconsciousness
Human subconsciousness is always subject to control by suggestions originating in the conscious mind. 3

Correcting of errors - —— - - - - - - 9.

most fruitful that on which you can dwell is symbolized by the Hermit.



TAROT INTERPRETATION 18

THE TRUE SURRENDER

THE TABLEAU for this week is:

8 9 10
11 12 13
14 15 16

The magic square is:

11 16 9
10 12 14
15 8 13

In both arrangements, Key 12, the Hanged Man, is at the center. The constant summation of the magic square is 36. It shows responsiveness (Key 9), expressing the power of discrimination (Key 6), through creative imagination (Key 3). Key 12 represents the means for balancing the forces symbolized by these Keys. Key 9 shows the outcome.

Keep in mind this week the various complementary opposites shown in the tableau. Key 12 represents the agency through which are carried the actions and reactions of 8 and 16, 9 and 15, 10 and 14, 11 and 13. Key 11 balances Keys 8 and 14. Key 13 is the equilibrating unit between Keys 10 and 16. Study each of these groups of three Keys, and record in your notebook what they suggest.

TAROT INTERPRETATION 18

One reason for dealing with the Tarot Keys as we are doing in these lessons is to show how the forces they represent act and react on one another. No single force can be wholly isolated. Thus the very name TAROT is made from the letters of the Latin *Rota*, a wheel. Every part of a wheel is in relation with every other part. All the parts move together. The force symbolized by any one Tarot Key is correlated with the forces represented by all the others. Thus the make-up of Tarot brings home to us the fact that all the activities of our lives are aspects of a fundamental unity.

His higher spiritual consciousness enables man to comprehend the Whole. His intellectual consciousness discerns only the parts. The divisions and separations are in his mind, not in the true nature of Reality. No lesson of Ageless Wisdom is more important than this. It serves to correct a whole brood of errors.

The mode of consciousness attributed to Key 8 has a long name: The Intelligence of the Secret of all Spiritual Activities. First of all, it means that there are no *unspiritual* activities. Everything in your experience expresses the power of the Life-Breath. The secret pic-

tured by Key 8 is that the subhuman expressions of this Life-Breath are always subject to control by human subconsciousness. This truth, which these lessons have now made familiar to you, is of paramount importance to every practical occultist. It will enable you to utilize an unlimited supply of energy. It is the secret of power.

As a rule, the conscious mind learns this truth from a teacher. Very gifted observers learn it by watching the course of nature. Once perceived, this truth becomes a new foundation for our interpretations of experience. Taken in conjunction with another truth which modern psychology has definitely established-the truth that human subconsciousness is always amenable to control by suggestions originating in the conscious mind-this makes evident the absolute subordinacy of the subhuman levels of the Life-power's activity. Thus we come to understand that our work begins in the conscious mind, and has to do with our ways of interpreting experience.

There follows naturally the perception symbolized by Key 12. We come to see that the way to secure results opposite to those we find restrictive and painful is to reverse

our conscious attitude toward life. we can see easily enough that what most persons think is wrong. This makes it evident that those exceptional persons who astound us by their mastery of nature owe their ability to an exceptional mental attitude. Such persons invariably assure us that they accept the idea represented by the Hanged Man. To some extent their statements vary, but the gist of their doctrine is this: "I have not done these things. They were accomplished by a power higher than myself, working through me."

The thoughts and actions of these persons are usually misunderstood. They terrify lesser minds. Often they are considered to be enemies of society. Their ideas and their practices are condemned, as offering a threat to existing institutions.

In a sense this is true. If all men lived as these few live, the present state of society would be overthrown. The existing social order (or disorder) is founded on fear and the delusion of separateness. It is a system of which the mainspring is organized selfishness. Among human beings released from the bondage of fear, this reign of greed and terror could not continue. For it is based on the lie that any man

may live for himself alone. (Keys 8, 12, 16.)

Ageless Wisdom says everything is under the supervision of a beneficent Universal Consciousness. It says the world, and all events therein, express the Will of a single Knower. It counsels us to place our whole dependence on this Will. They who are best versed in the practical methods of Ageless Wisdom astonish their contemporaries by extraordinary command of the forces of nature. They demonstrate their freedom from bondage to circumstances. They agree that their secret is simple. As Jesus put it, they do the will of the Father.

A child can grasp this idea and put it into operation. Yet it is too simple for persons caught in the web of delusion. Such persons point to the semblance of evil in the world, and ask how, if there be a beneficent Supervisor over the whole scheme, such conditions (which these critics term ''grim realities'') can exist. They ignore the fact that those who apply themselves wholeheartedly to living a life of surrender are invariably happy and healthy, find their every need supplied, and truly enjoy themselves.

The critics pooh-pooh the esoteric

doctrine that their ''grim realities'' are not realities at all, but are, instead, waking nightmares, produced by a sort of hypnosis which affects certain levels of the race-mind. They themselves are victims of this hypnotism, and, like persons having a bad dream, cannot perceive that it is preposterous, from beginning to end.

Sooner or later, even they will awaken to the truth. Their specious arguments need not disturb us. After all, Ageless Wisdom can cite a long line of conspicuously successful men and women who have said that their secret was the simple one of surrender to the guidance of the One Will. The critics have no such evidence to offer in support of their opinions. They are defeatists. One logical outcome of their influence in the world is the sorry spectacle of our so-called ''civilization.'' (Keys 9, 12, 15.)

Grasp, or comprehension, is the root-idea of Key 10. The symbolism of this Key is based on the Hebrew letter Kaph (כ) which represents the hand in the act of grasping. When you grasp mentally the actual significance of your personality, and its relation to the universal order, you can employ this knowledge as a means to effect your release from

bondage. Then all the forces of the cosmos will be ready to work for you.

Many find it hard to realize that our states of body and circumstance do really depend on our comprehension of relationships. The connection is by no means obvious, and the natural man prefers the obvious.

Yet there is a way to get beyond the limitations of the natural man. It is the way of surrender. Hence we find the ever-recurring theme of renunciation running through all the books of wisdom. Remember, what is to be renounced is a delusion--the error that any human being is separate from the beneficent order of the universe. When practice has made this renunciation a subconscious habit, then one becomes increasingly aware of the guidance of a higher Intelligence. Then the way to the heights of achievement and realization is seen to be open, and one begins the ascent which leads, at last, to perfect blending of personal aspiration with the Cosmic Will. (Keys 10, 12, 14.)

For such surrender, faith is required, but not blind faith, based on unquestioning acceptance of dogma. It is reasoned faith, growing out of imaginative development of knowledge available for anyone who

will master the technique of scrutinizing closely what goes on in his environment and in his inner life.

Lack of attention is responsible for our erroneous opinions. We do not see what we look at. Hence we draw false conclusions from our faulty observations. Then these false conclusions become premises, which subconsciousness elaborates by deductive reasoning into systems of error and defeat. If we practice concentration, so that we observe accurately, we cannot help reading the message of the book of nature.

When we *see* what we look at, we store our memories with correct representations of reality. Then we make correct deductions, and the fruit of these is a faith nothing can shake. Out of that faith comes full surrender to the inevitable perfection of the cosmic process. As a consequence of our surrender, even death loses its terrors, transforms its dreadful countenance, and at last is overcome completely. (Keys 11, 12, 13.)

We cannot too often remind you that subconscious response to mental attitudes held by self-consciousness is wholly automatic. Subconsciousness is like a garden. If you plant weeds, it grows them just as vigorously as if you plant flowers. It

has no choice. It can offer no opposition.

Thus you need never concern yourself with practices designed to overcome subconscious resistance. It is true that time is required to exhaust the consequences of former errors. Correct procedure, however, consists merely in repeating the assumption of correct mental attitudes again and again, until new habits have been formed. It is like learning to maintain a proper bodily posture. At first there are many relapses into the old wrong attitudes, but, as time passes, and effort continues, these become less and less.

The most fruitful thought on which you can dwell is symbolized by the Hermit. It is the thought that you should always reckon, as part of your daily life, the overshadowing presence of One who knows, understands, and lights the way for your upward progress. Made habitual, this thought works subconsciously to bring you into harmonious adjustment with the sweep of the cycles of cosmic activity. Then you find the wheels within wheels of the Life-power's manifestation working together to ripen to fruition the realization of your aspirations. (Keys 8, 9, 10.)

TAROT INTERPRETATION 13

Continual endeavor to purify your theories should be your aim. People are always saying: "All this sounds so true, so logical, when I hear it at a lecture, or read it in a lesson. But how can I, when I return to the world, make it work?"

First of all, try to keep some part of your consciousness from ever returning to the world. The truth of things is not to be found on their surfaces. Try acting *as if* these doctrines of Ageless Wisdom were true. *Remember, thought is action.* Let yourself be directed by what Key 14 pictures as an angel. Pause many times daily to remind yourself of this guidance. Nothing is too small to turn over to it, nor is anything too great.

Try it, and you will soon find this out for yourself. In the course of every day's activities, all sorts of problems arise. Remind yourself continually that, however terrifying they may be, these appearances are due to your ignorance of some factor involved.

The ignorance, moreover, is merely personal. Your real Self already knows the right answer. The more you invite its direction, the speedier will come the solution of your difficulties. You will probably have to abandon some opinions long held.

TAROT INTERPRETATION 18

It may be necessary for you to demolish many a structure of misapprehension. In due course, however, there will be less and less conflict. Keep on exercising yourself in right thinking. Eventually you will reap from your subconscious mentation a rich harvest of constructive realizations. (Keys 14, 15, 16.)

MEDUTATIONS

FIRST DAY: Keys 8, 12, 16. Every activity of my world is a spiritual activity. Every particular manifestation of this activity is related to every other, and each depends on the whole. Nowhere is there any real separateness or isolation. *The One Spirit is my sole support: its power demolishes all structures of delusion.*

SECOND DAY: Keys 9, 12, 17. My life and its needs are fully known to the One Identity. I rest calmly in this knowledge. I meditate on it daily and hourly. *My way is lighted by the lamp of Wisdom: as I still the tumult of my personal thinking, that light shines as a star, to lead me onward.*

THIRD DAY: Keys 10, 12, 18. Every cycle of the Life-power's manifestation brings me nearer to my heart's desire. Let me be free from all sense of struggle. The law of per-

fection is now at work in all my members. *The wheel of manifestation turns round the still center where I stand at rest, filled in mind and body with the power of the Eternal Presence.*

FOURTH DAY: Keys 11, 12, 13. All waste is eliminated from my life-experience. I do nothing of myself. The Life-power is transforming me, moment by moment, into a more perfect image of itself. *Poise is mine this day, and peace, and I see that every change is for the better.*

FIFTH DAY: Keys 8, 9, 10. All the forces of subconsciousness are at my instant command. I am a direct channel for the Master and Supervisor of the universe. My place is truly at the very center of the wheel of existence. *Nothing is, or can be my antagonist, for I am one with the Divine Essence at the heart of all things.*

SIXTH DAY: Keys 14, 15, 16. The path of supremacy is open before me. Whatever be their masks of terror, I fear no appearances. For I see that there is no separateness anywhere. *Joyfully I accept every test, meet every problem confidently, for I know I cannot be separated from the Wisdom and Goodness of the Eternal.*

Pivot Key 13 Summation 39

TAROT INTERPRETATION

LESSON 19.

PERPETUAL TRANSFORMATION

Tableau - Magic □ 13 - - -

TAROT
INTERPRETATION

TAROT INTERPRETATION 19

PERPETUAL TRANSFORMATION

THE TABLEAU for this week is:

9 10 11
12 13 14
15 16 17

The magic square is:

12 17 10
11 13 15
16 9 14

In both arrangements, the central Key is 13, Death. The constant summation of the magic square is 39. It shows reversal (Key 12), expresses the Law of Response (Key 91 by the agency of creative imagination (Key 3). Key 13 represents the principal means whereby the forces symbolized by the pairs of opposites in the tableau are balanced. Key 12 shows the outcome of this equilibration.

All the meanings of this tableau revolve round the idea of change symbolized by Key 13. Remember that although there is a sense in which Key 13 does relate to the phenomenon of the cessation of a particular personal existence on the physical plane, it refers also to many other deeply esoteric doctrines.

The saying in the Bible, that the last enemy to be overcome is death, has a direct bearing on these deeper meanings.

Plainly and briefly, the doctrine of Ageless Wisdom is that the actual processes which bring about the death of the human body are expressions of laws and forces which need only be understood in order to release us from bondage to death. When we thoroughly understand what makes us dies, we shall learn also the secret of eternal life.

It is because mankind has feared death, has been so terrified by it that few indeed have had courage to study death closely, that so little progress has been made in this important branch of occult knowledge. The few who *have* looked death in the face have reaped as their reward the revelation of a priceless secret. This is what the alchemists mean by saying: "Dissolution is the secret of the Great Work."

So begin your study this week by attentive examination of Key 13, reviewing whatever explanation of the symbols you have received in other texts. Give special thought to the rising sun. Open your inner ear to any suggestion which may come to you from the Inner School, concerning

the seed symbol in the upper left-hand corner of the picture. When the Keys are laid out in the tableau, this seed form seems to point upward toward the Hermit; but in the magic square it points toward the Hanged Man.

In this connection, consider all you know about the letter Yod, to which the Hermit is attributed, and all we have said concerning the significance of the element of water. Observe, also, that the rising sun is really one of the stars pictured in Key 17.

Again, if you will consider Keys 10, 12, 16 and 14, as they are placed in the tableau, you see at the top a symbol of the turning wheel of time, with the unmoved sphinx, symbol of the spirit of humanity, sitting still while the wheel turns. At the left is the Key showing human personality as the temporary suspension of the whirling forces of the universe, by the condensation of those forces into a particular form.

That is to say, one of the meanings of Key 12 is that personality is like a whirlpool. It maintains its identity because of forces flowing through it, and when these are turned in another direction, the

whirlpool of personality disappears. Our apparent stability as entities on the physical plane is only temporary.

If we fall into the error of supposing physical plane existence to be our whole being, if we let this error develop into the delusion that a human life on the physical plane is an isolated fact, unrelated to the whole sweep of cosmic manifestation, then, inevitably, some the terror and destruction pictured by Key 16, which, in this tableau, is beneath Key 1e, Death.

Wiser counsel, and certain types of experiment which are open to us, will overcome the delusion. Then we shall see that physical existence is but an incident in our total life expression, and the open way shown in Key 14 will take us to the heights of spiritual realization.

Fundamentally, it is the energy of the Primal Will, symbolized by the light in the Hermit's lantern, which is at work in the various processes which break down the tissues of the human body. The breakdown of tissue releases this energy in various forms of our personal activity--thinking, feeling, doing. Even a person apparently so inactive as a sage who sits motionless in profound meditation is, nevertheless, engaged

in action, and one evidence of this is that genuine work in mental control by concentration and meditation makes the body perspire freely. Intense mental work of the kind leading to direct perception of higher forms of reality, is work that breaks down cell tissue, just as certainly as does muscular effort. Perspiration is always evidence that the skin is eliminating fatigue poison, and fatigue poison is a consequence of the disintegration of cells. (Keys 9, 13, 17.)

Look again at the Keys in this tableau. Notice the symbol of two wavy lines at the bottom of the wheel, just over the letter R, and, in this arrangement, over Key 13. This is an alchemical symbol for dissolution, but it is also the character used by astrologers for Aquarius, the zodiacal sign which is represented in the upper left-hand corner of Key 10 by the head of a man. The man's head is in the same relative position as the seed symbol in Key 13. This is also the place occupied in Key 16 by the falling crown.

Man is the seed form of a state of life-manifestation *beyond himself.* One error that besets him is the supposition that his present state is the crown of creation. In a

sense, to be sure, that which is the essence of human life is identical with the one great Reality. The error is in the supposition that the Great Work is borught to its completion by the appearance of the "natural man."

When the human race stops, so to say, and loses its vision of the Beyond, then confusion and terroe come. Read the Bible story of the Tower of Babel. You will notice that the desire to build a memorial to present glory caused all the trouble. On Key 16 you will see the same error depicted. The Tower is a symbol of a vain attempt to arrest the onward flow of the Life-power. It represents the sum-total of the errors growing out of the folly of supposing that humanity, at its present level of development, is the be-all and end-all of the creative process.

As most of us know it, human personality is only a *stage* of that process. Beyond this stage lie untold and unguessed glories. More than this, some few beings in every generation, grasping this truth, have in their own persons verified it, and have passed beyond the limitations which the majority suppose to be fixed, unalterable laws. Some persons know the past and the fu-

ture, as well as the present. Some persons can read the innermost secrets of the human heart. Some persons are not restricted to the one spot on earth where their physical body happens to be. Even some of us, who have caught barely a glimpse of the tremendous possibilities of this seed form we call "Man," have received our own small but definite assurances that our limits are not so fixed as once we believed. (Keys 10, 13, 16.)

Even exoteric dogmas have their germ of truth, because they are veils for deeper meanings. We may smile at the popular notion that death is the gate to a heaven where all the injustices which seem to be rampant on this globe will be made right. Yet there is a deep occult sense in which it is true that by dying we enter the heaven-world where evil ceases to hold us in bondage. Have you ever stopped to think that even the person who began to study this course of lessons is actually no more? To the degree that your occult study has brought you enlightenment, to that degree the disintegrative process symbolized by Key 13 has eliminated some portion of the person you were when you began your studies.

Problems that terrified you then have been solved. Difficulties have been overcome. You can see the working of justice in situations which formerly appeared to you to be unmixed evils. Your faith--an open-eyes, reasonable faith, enables you to look forward to further adjustments.

[You have come to know that whatever bondage you seem to be enduring is really a result of ignorance. You are beginning to understand that ignorance, as resistance of certain parts of your physical organism to the passage of the light of the Life-power's perfect knowledge of all things.] Thus, by dying to the old personality, you are already glimpsing your place in the great cosmic order, and that place is, in very truth, the "heaven" where no unrighteousness can enter, where sorrow is at an end, where perfect justice is the unvarying rule. (Keys 11, 13, 15.)

Returning to the silile of the whirlpool as a symbol for existence on the physical plane, remember that every whirlpool is in a state of intense activity. Yet the working power behind the activity is the flow of the river through the whirlpool. So it is with human life. False mysticism is the refuge of deluded

souls who fancy that by refusing to engage in action they come closer to Reality. Such persons try to avoid doing what their hands find to do. True realization is what is pictured by the Hanged Man, the knowledge that the motive power does not reside in the personality.

One suspends the false notion that what one does is self-originated. True mystics, therefore, are never mere Quietists. Many of them are prodigious workers. None ever are shirkers. Some work with their brains and nerve centers, rather than with their hands, but just the same, they work. Yet in all they do, they are aware that their personal activity is but a phase of the world process on which that activity depends.

This mental attitude is especially favorable to the subtle changes in body chemistry (closely connected with nerve currents active in the area of the body governed by Scorpio) which bring about the awakening of the higher functions of the brain. As these functions become active, the consciousness of the person changes. He dies to the old man, and rises again into a higher order of knowing which old books on magic call "The Knowledge and Conversation of the Holy Guardian Angel."

Remember, ''angel'' means *messenger*. The particular angel now having charge of the unfoldment of your life may not be anything like what most persons imagine angels to be. There are angels and angels, and that center of the Life-power's expression which is the means of leading you higher is your particular angel for this stage of your journey along the Way to Freedom. (Keys 12, 13, 14.)

Remember this fundamental doctrine of Ageless Wisdom: *All forms of life-expression are vehicles of the One Identity*. Behind and above your particular ''guardian angel'' for the present moment, is the overshadowing perfection of the One Identity. He (or, it may be, she) to whom is entrusted the work of supervising the present stage of your progress, is but a messenger and representative of that Supreme One.

The journey you are making toward the heights is the Way of Return. It is the upward arc of the wheel of manifestation. You, and the rest of humanity, are like Hermanubis on the Wheel of Fortune. Your spiritual eyes are beginning to catch glimpses of the glorious Beyond which the Fool sees (hence the eyes of Hermanubis are level with the letter A,

or Aleph.) Your spiritual ears are beginning to bring you some inkling of the truth that your *real* being is one with the ONLY ONE.

Your faith is being confirmed by experience, even as it is founded on reason. You do not believe blindly. Ageless Wisdom says to you: ''Come, let us reason together.'' It shows you relationships among the various phases of existence which are passed over by most persons. It sharpens you powers of observation. It points out the footprints of the Master Principle, and develops your creative imagination, so that you can see with the eye of faith what your physical eyes have not yet witnessed.

On its practical side, it is enabling you to make fine adjustmente in your thinking, and is teaching you how to direct your emotional life into better channels of expression. All this is making you gradually into a new person. What you were is passing away. What you are is better than what you were.

As your spiritual vision grows keener through creative imagery, you will come to understand that pregnant saying: ''Beloved, *now* are we the children of God, and although it has not been made manifest what we shall be, we know that when He

shall be manifested, we shall be like Him, *for we shall see Him as He is.*'' (Keys 9, 10, 11.)

The world of natural men and women see Him as He is not. Because of this, the ''God'' of exoteric theology is all too often more devilish than divine. Thus the fearful image of the Devil in Tarot is a picture of God misunderstood, or seen mentally as He is not. This vision of terror has been conjured up by the collective imagination of the natural man, who looks with dread on anything which seems to threaten the continuance of fixed states of existence; for the natural man puts his trust in form, and seeks the perpetuation of form. Therefore he fears change, dreads novelty, detests difference. Conformity is his fetish, and when any of his fellows dares be different, the natural man will go to any length to suppress the innovation and get rid of the innovator. Look about you, and you will find many evidences that this is all too prevalent, even in our supposedly more enlightened times.

Examine closely this picture of the Devil. He represents all that does not ''fit in'' with our comfortable preconceptions. But the Life-power will not be limited by our ignorance. It is always pre-

senting us with new appearances, which seem to be exceptions to our notions of order. Thus the natural man personifies these unknown activities as the demon, and ascribes his failures to the malicious influence of the Adversary. (Keys 15, 16, 17.)

MEDITATIONS

FIRST DAY: Keys 9, 13, 17. The resistless energy of the Primal Will courses through me. It breaks down every obstacle to its onward movement. It opens my understanding, so that I perceive the beauthy of the Great Pattern of manifestation. *The One Identity transforms me into its likeness, and opens my eyes to the wonders of its Perfect Law.*

SECOND DAY: Keys 10, 14, 16. I am ascending into a higher order of being. This very day is a day of change from the imperfections of the past into a closer approach to the Divine Reality. The lightning-flash of inspiration overthrows my mistaken structures of ignorance and prejudice. *I am an expression of the eternal progress and transforming power of life, which breaks down every prison house of ignorance.*

THIRD DAY: Keys 11, 13, 15. Mine is a reasoned faith. I die daily away from the misapprehensions of the past. I begin to see that evil

an seeming injustice are but aspects of the Good, stages of the Life-power's unfoldment which I have yet to understand. *I am a center of the power of cosmic adjustment which overcomes and transforms into beauty every appearance of evil.*

FOURTH DAY: Keys 12, 13, 14. The Life-power in me, and flowing through me does all this. My thoughts and words and deeds are but phases of the Great Transformation. Let me be guided this day by that Messenger of Reality whose office it is to direct my steps alsong the Way to Freedom. *I am calm and poised in the midst of all these changes, for I know they are transforming me into a more perfect image of the One Reality.*

FIFTH DAY: Keys 9, 10, 11. The One Identity watches over me. The cycles of necessity bring me ever nearer to the Inevitable Perfection. Am I in prison? Then I have built its walls myself. Reality needs no walls for its protection, nor will Truth suffer herself to be veiled. *Seeming evil is my opportunity to break down some barrier of ignorance, and find my way into the paradise of things as they really are.*

TAROT INTERPRETATION

LESSON 20 - THE SURE SUPPORT

Constant Summation - 42 Central Key 14

Constand Discrimination (6) is the consequence of the operation of memory (2) thru reason (4)

Key 14 shows what is the real nature of the process whereby we develop discrimination. -- 1

Memory is the source whence reason draws the material with which it works to the end that discrimination may be expressed.

The first stages of the Great Work must be those which effect a change in our conscious thinking. - - - - - 12

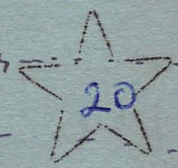
What must be purified and perfected is the physical body --- 11

The process of verification must begin with the overflow of false notions - - - - - - - - - 10

By experiment we may prove truth of death - - - - - - 6

What occultism is - - - - - - - - - - 8

We are worked upon by those above us in understanding - - - 2



TAROT INTERPRETATION 20

THE SURE SUPPORT

THE TABLEAU for this week is:

10 11 12
13 14 15
16 17 18

The magic square is:

13 18 11
12 14 16
17 10 15

In both arrangements, the central picture is Key 14, Temperance. The constant summation of the magic square is 42. It shows discrimination (Key 6) as the consequence of the operation of memory (Key 2) through reason (Key 4). Thus this tableau emphasizes memory as the source whence reason draws the material with which it works, to the end that discrimination may be expressed. Key 14 shows what is the real nature of the process whereby we develop discrimination. Key 6 typifies the outcome of this process.

Now, in Lesson 19 you were told that the "Knowledge and Conversation of the Holy Guardian Angel" might well mean your association with some personality a little beyond you on the Way to Freedom. Yet

it was said also that the messenger who guides you on your way, no matter how little advanced beyond you he may be, is, as messenger or guardian angel, a channel to put you in contact with the One Identity.

This week you will find the emphasis falling on the thought that the process whereby you develop discrimination through reasoning correctly on materials furnished by memory is a process due, in large measure, to the fact that you are acted upon by intelligences more highly developed than your own. There comes a time in every person's occult progress when he realizes that he himself is in a sense the subject of an experiment. They to whom this idea is repugnant make evident by that very repugnance that, no matter how glibly they may think and talk about occultism, they have yet to experience in their own persons some of its fundamental verities.

The plain truth is that none of us would have made any progress along the path of attainment had we not been worked upon, experimented with, tempered and modified by the loving care of other human beings whose training and experience qualify them for this work. Sometimes it is only after long years that this truth dawns on the student.

He may suppose himself to be a perfectly free agent, doing just exactly what he pleases. He may pride himself on his independence, on his perseverance, on his desire to advance to better things. Sooner or later, he begins to realize that all along he has been under direction.

As the years pass, he can look back, and see how he has been led, gently and lovingly, as the blind are led by those who care for them. With this realization comes a deep humility, and a great thankfulness. One sees then that the protection and care of the One Identity reach us through the channels of other lives. The better one knows this One Identity, the clearer his consciousness of relation to it, the more able is he to act as a director for those whose grasp of truth is not so firm as his.

We are all at various stages of human development. From those above us we receive aid, and in some degree we are the means they employ to carry out their experiments. When we realize this truth, we shall be able to undertake similar experiments of our own. As Lao-tze says: ''Imperfect men are the materials with which the wise man works.''

This work consists in a series of demonstrations that every human per-

sonality is a center of expression for the whole series of cosmic cycles. By his work with those under his direction, the wise man learns more and more concerning the Law of Cycles. The effect of his labors on those who are assigned to him makes them, in turn, more and more conscious of the operation of the same law in their own lives.

Remember, true occultism is not a system of beliefs. On the contrary, it is a science consisting of verified and verifiable knowledge. The work of a practical occultist aims ever at the reduction of the number of his beliefs, and the establishment in their place of positive knowledge.

In the main, the subject of the various experiments is the occultist's own organism. The great art of transmutation is that of the transformation of one's personal vehicle. Step by step, it is raised and purified. New cells and groups of cells are made to function, and, at last, the work is completed by the substitution of a deathless, spiritual body, a Master's body, for the corruptible, mortal vehicle with which he was born. (Keys 10, 14, 18.)

Such transformations require fine adjustments, and they also demand faith. This faith is the imaginative development, in concrete forms built from mental substance, of fundamental propositions or seed thoughts which are strictly reasonable, and which rest on a firm basis of proven and provable fact. Over and over again the wise books admonish us to test every proposition in the fires of actual experience. It is not to the lazy that Nature unveils her beauty. (Keys 11, 14, 17.)

One of the hardest lessons for the beginner on this path of practical occultism is what Jesus expressed dramatically by his doctrine of nonresistance. With characteristic Oriental exuberance of metaphor, he brought the principle down to the plane of personal relations. ''Agree with thine adversary quickly, whilst thou art in the way with him.''

For untold milleniums the merely natural man has regarded every other person as a potential enemy, and has feared nature as an opponent. Ageless Wisdom denies this fallacy, and the progress of modern science confirms the truth of the denial. Even exoteric laboratory research demonstrates by actual tests that nothing in nature is intrinsically inimical

to man. Everything has its use. Even the deadliest poisons, rightly understood and applied, may be used by us to enhance our happiness, and enlarge our boundaries of control over circumstance.

Yet, before we may accomplish anything, we must realize our utter personal dependence on the cosmic order. We must see that all our troubles result from ignorance of the way things really are. We must destroy our ancient habitations of error by the influx of the light of truth. (Keys 12, 14, 16.)

Even death must no longer be looked upon as an evidence of the unfriendliness of nature. Still less may we regard it as the working of a power of spiritual evil, malignantly opposing the welfare of makind. By certain types of experiment it is possible to prove that the very forces which bring about the death of a human body may be so directed that they will, first of all, awaken centers in the brain which can register our experiences as conscious persons during periods when we are not functioning on the physical plane. This knowledge gained, we may pass to a yet higher stage of unfoldment.

In this higher stage, the adept

makes for himself a physical vehicle so enduring, so perfectly and radiantly healthy, and so free a channel for the manifestation of the subtle forces of nature, that he may continue to exist on the physical plane for a period of years far in excess of the ordinary life-span. When he does lay aside his physical body, what occurs is not death in the ordinary sense of the word. It is a simple stoppage of physical function, and *conscious* separation of the higher vehicles of personality from the physical instrument. Thus, by his ability to remain a long time on the physical plane, as an adult human being, an adept has opportunity to make experiments and solve problems requiring protracted research. (Keys 13, 14, 15.)

All this has its beginning in an intellectual recognition of the truth that every human personality is a particular expression of a universal order. At first, this perception assumes the form of belief. It is a conviction forced upon us by careful reasoning, following observation of the course of nature. Then comes imaginative development of the seed idea, and the building up of definite mental images of the logical consequences to which this idea leads. Here all the creative

powers of the mind are brought into play.

Furthermore, since mental images tend always to find outlet in action, the fostering of the seed idea by imagination results in actual alterations of circumstance. These demonstrate the validity of the original thought. Little by little, the old habits of thinking are reversed, and there comes into manifestation a corresponding reversal of one's outer situation. Joy takes the place of sorrow, health supplants disease, prosperity manifests itself in place of poverty, wisdom displaces ignorance. (Keys 10, 11, 12.)

This process of verification begins with the overthrow of false notions. By substituting accurate observation for superficial acquaintance with surface appearances, we store our memories with records of knowledge of things as they are, instead of with vague impressions of things as they look. Then, by meditating on what we have learned, we begin to see relationships unperceived by most persons, and our meditation also effects an adjustment of the balance among certain centers of force in our bodies.

This is what is represented by the symmetrical arrangement of stars in

Key 17. The stars symbolize forces at work through astral and physical centers which are closely connected with the endocrine glands. Through right adjustment of the functions of these glands, the body chemistry is changed, and we are then transformed from the state of the natural man into the state of spiritual humanity. The seed of right thought bears fruit in perfected bodies. By this process we are graduated from the school of natural humanity, to take our rightful place in the ranks of the "twice-born." (Keys 16, 17, 18.)

It cannot be made too emphatic that the methods of practical occultism are directed to the end of effecting a distinct *physiological* modification. We hear much of adepts and masters, and, in certain quarters, altogether too much about astral bodies, and other finer vehicles of personality. Finer vehicles there certainly are, and, as part of our training, we have to learn how to function in them consciously. We have to learn also, how to impress on the physical brain a record of this higher functioning.

On the other hand, some teaching found in books purporting to deal with practical occultism is such

that it leads to the belief that the physical body is only an obstacle to spiritual development. This is a gross error. An unhealthy body is certainly a bar to occult progress. Wise books insist that physical health must precede any attempt to work with finer forces, especially in those forms of practice which, in the Orient, are called Yoga, and in the Occident, Alchemy and Magic.

This is one reason these lessons, written for our Associate Builders, have little to say about this kind of practice. We have learned that even relatively simple and carefully chosen exercises are often misapplied. It seems to be a characteristic of occult immaturity for the pupil to be sure he knows more than his teacher! Even the best efforts of a teacher cannot altogether overcome this tendency. Thus it becomes the part of wisdom to withhold detailed explanation of technical work from all but those who have given satisfactory evidence of their fitness to receive such instruction. Astral work, in particular, is dangerous for persons who are not in perfect physical health.

The main object of occult practice, moreover, is not the development of the higher vehicles. One of the fallacies of pseudo-occultism is

the notion that these vehicles need development. *What must be purified and perfected is the physical body. Your finer vehicles are all right, just as they are.* The Great Work consists in the integration of the "strong force of all forces" here on the physical plane. This work includes various kinds of mental practice, and what you are doing with the Tarot Keys affords unlimited opportunities for this. The objective is the building of a new type of organism. This new organism will not grow of itself.

It grows by the application of the same laws and forces which have brought it to its present stage of "natural humanity." But it must be taken beyond this stage, and the only way this can be done is by conscious, intentional application of these powers to the end that the new creature may be evolved.

It would seem to be fairly easy to understand that no work of this kind can succeed if one's efforts be directed to the wrong ends. This is why we insist that the unfoldment of a new kind of physical body, rather than the development of finer vehicles, is the object for which we are working.

This being understood, it should

also be easy to see that since subconsciousness is the body-builder, we shall get our new bodies as a result of its activities. From what we know of subconsciousness, it should should be evident also that since its activities are automatic, and are determined by our habitual conscious mental attitudes, the first stages of the Great Work must be those which effect a change in our conscious thinking. It is for this reason that the Tarot series begins with the Magician, the Key which represents the use of our conscious intellectual powers in acts of attention, which attention, as you may see from a glance at the symbols of Key 1, is to be directed to the field of sensory experience. When we observe that field accurately, our minds are stored with true impressions, and these bear fruit ultimately in the regeneration of our bodies.

MEDITATIONS

FIRST DAY: Keys 10, 14, 18. I am on the upward turn of the Wheel of Life which brings me ever nearer the one true Goal. I embrace every opportunity to verify the truths of Ageless Wisdom. The Perfect Law is being built up in my body. *All that I am is related to the whole life-expression, and under the guidance*

of the Universal Mind, I press onw&rd to the heights of liberation.

SECOND DAY: Keys 11, 14, 17. I live my faith. It is a reasonable expectation of eternal progress. Every day I look for fresh revelations of truth. *My whole life is adjusted to the Greater Life that works through me to reveal its perfection.*

THIRD DAY: Keys 12, 14, 16. I am consciously reversing my former states of mind. I live my life under direction from the One Self. I welcome the overthrow of every erroneous opinion. *I am the unmoved witness of the grat transmutation which puts an end to the sense of separateness.*

FOURTH DAY: Keys 13, 14, 15. I welcome change. I see in all experience that the One Life works upon me to purify my whole personality. I face problems with equanimity, for I am one with That which knows the right answers to them all. *This is a new day, and I meet its tests with joy, confident that every seeming adversary is but another opportunity.*

FIFTH DAY : Keys 10, 11, 12. The Spirit at the heart of the universe is one with my spirit. The law which rules the stars rules also in my members. My support is the Eter-

nal. *I am unmoved by changing circumstance, poised in the midst of action, certain of support through all apparent vicissitudes.*

SIXTH DAY: Keys 16, 17, 18. This day the lightning-flash of some new knowledge of Reality rids me of another error. Let me be still, that I may see truth. The path is open before me, and I press onward toward the goal. *I am free from the sense of separateness, and I rest this day in the unbroken knowledge that even in my body I am being raised to a height beyond all former attainments.*

Be not fashioned in accordance with this age"

TAROT INTERPRETATION

LESSON - 21 RENEWING THE MIND

Constant Summation 45 - Central Key 15

Consciousness of the overshadowing presence of the One Identity(9) is the consequence of the operation of Intuition(K5) thru Reason (4)

Key 9- represents the awareness of the overshadowing

Key 15- shows what brings the awareness

45 is no. of MAN. -ADM.-
45 is sum of nos from 1 to 9 inclusive or all nos

Reason must check intuition before intuition is useful.

Awareness requires bodily change - accomplished by subconsciousness brought by self-conse, which sees and accepts such as reasonable

11, 13, 19. Faith in ability to change body by the mind because of cosmic plan gives one knowledge not attained by senses

12, 15, 18 "Astral Light is the devil of esoteric dogmatism" - Levi
Being able to reverse the currents of Astral Light gives one "miraculous" powers in the physical body.

13, 15, 17 Analysis of any problem leads to synthesis which unveils the truth behind the problem

14, 15, 16. Spirit must change us so that we realize what is being done within us before we can be said to participate in self-evolution which brings us to a higher level than the mass

11, 12, 13. 4,000,000,000 points of energy in our muscle - per cu. in. with a temp of 3000° to 6000° C.
This fiery energy is basis of our personality. When we can reverse the force of m^n we can overcome death.

17-18, 19. To be born again we must be regenerated - our physical body must be changed. Meditation does this.
Right meditation must be aimed at coordination of all our energies

TAROT INTERPRETATION

TAROT INTERPRETATION 21

RENEWING THE MIND

THE TABLEAU for this week is:

11 12 13
14 15 16
17 18 19

The magic square is:

14 19 12
13 15 17
18 11 16

In both arrangements the central Key is number 15, the Devil. The constant summation of the magic square is 45. It shows our consciousness of the overshadowing presence of the One Identity (Key 9) as the consequence of the operation of intuition (Key 5) through reason (Key 4). Thus this tableau shows intuition as the source of material upon which reason works, to the end that we may become truly responsive to the One Identity. Key 15 shows what brings us to this awareness. Key 9 is the Tarot representation of that awareness itself.

It is also noteworthy that the constant summation of the magic square is the number of the word אדם, *Adam* (א, 1; ד, 4; ם, 40). Thus

we may expect to find this square of Tarot Keys yields some definite answer to the question, "What is man?" Again, 45 is the extension of 9, or the sum of the numbers from 0 to 9 inclusive, so that this constant summation of the magic square points to the complete expression of the power represented by Key 9.

If we put all these ideas together it begins to be evident that here Tarot is reminding us:

1. That reason is not limited to past experience, or to the sense life, for materials. It may receive material from above its own level, and when that higher knowledge comes down, it must be fitted just as carefully into our reasoned constitution of the universe as anything learned from observation, as anything called forth from memory, as anything suggested by imagination. The Emperor, in other words, does not surrender his rule at his own level, even to the Hierophant, and reason must check up on intuition, before intuition can be of use to us at the self-conscious level of human life.

2. That although awareness of the One Identity comes to us intuitively, this intuition is not complete realization. To attain to realization, the intuition must be perceiv-

ed at the conscious level of reason, and at that level built into our mental scheme of the cosmic order. This is necessary because full realization of our relation to the One Identity requires certain definite changes in our bodily structure and chemistry. It is perfectly true that the merely natural man *cannot* receive the higher knowledge of the Spirit. It is true also that the bodily changes which enable him to receive that knowledge must be effected by the agency of the subconscious mind. But the subconscious mind is normally under the direction of the self-conscious level of awareness. True it is that, as Key 6 intimates, we may so train subconsciousness that she will act as the reflector of superconscious knowledge into our field of personal awareness. Yet to give us a full realization, subconsciousness must change our physical bodies, and this it cannot do unless we accept such transmutation as not only possible, but also reasonable. This is the inner significance of that passage which says: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye

transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.'' Here recall that Key 9 represents Intelligence of Will.

3. That the place of man in the cosmic order is to act as an agent whereby the Cosmic Will may be proved, or tested and tried. Man, where evolution leaves him, is ready for transformation. Evolution can carry him no farther along the path. A thousand thousand generations hence will find no man liberated from conformity to ''this world,'' unless he participates in his own self-evolution. The unique position of man, among all the creatures we know anything about, is that he can change his body by changing his mind, and thus provide himself with a new instrument, through which the Life-power may manifest the higher levels of its infinite potencies.

Faith is required for this, but all attributions of Key 11, which represents the Faithful Intelligence, show us that this is not blind faith. The properly instructed student of Ageless Wisdom has a deep and abiding faith, rooted in observation, and perfected by reason. The problems of life do not *look less terrifying* to an occultist

than they do to an ordinary man. The difference is that the practical occultist has been through a course of training which makes him know that no problem is really so bad as it looks.

As he advances in his experimental work he learns also that there are sources of knowledge and power other than those reported to us by our senses. He is not sense-bound, for when he begins to succeed in his practical work, he becomes actually a new creature.

His outward appearance may not be strikingly different from that of the rest of humanity. His inner life, however, is of a different kind. He knows himself to belong to what is virtually a new species on this planet--a species, so to say, self-generated. (Keys 11, 15, 19.)

In the passage just quoted from St. Paul, the original Greek says: ''Be not fashioned in accordance with this age.'' Such is the invaroable message of Ageless Wisdom. Therefore are its adepts always like strangers, even among their own kin, men and women whose whole course of life is looked upon with distrust, and, unless they conceal their aims and convictions, such persons are often denounced and persecuted, even

unto death. What is the fashion in any age is never the Inner Truth, for fashions change under the influence of the race subconsciousness. The practical occultist aims to reverse conditions by reversing his thought, first of all. His views are in nearly every respect the exact opposites of those held by a merely natural man.

Listen, for example, to Eliphas Levi, who tells us of the Great Magical Agent in these words: "The Astral Light is the key of all dominion. It is the first physical manifestation of the Divine Breath. The Gnostics represented it as the burning body of the Holy Ghost. It is represented on ancient monuments by the serpent devouring its own tail. It is the Hyle of the Gnostics. Lastly, it is the devil of exoteric dogmatism."

That is to say, it is what Tarot represents by Key 15. But what a reversal of common opinion to say that the "key of all dominion" is the "devil of exoteric dogmatism"! Small wonder that sages have suffered martyrdom in every age when the herd mind has had the upper hand in the affairs of men!

The great problem the practical occultist has to face is one which

assumes protean forms. It is the problem of his own ignorance, and, particularly, the problem of his ignorance as to the reversal of the currents of the Astral Light. He who solves this problem can rule all things, for he can so change his physical body that it may be used as an instrument for the direction of modes of force which would consume the ordinary physical vehicle of human personality. (Keys 12, 15, 18.)

''Dissolution,'' say the alchemists, ''is the secret of the Great Work,'' and they represent dissolution by the symbol which you see on Key 10, just above the letter R on the wheel. This is also the symbol for the sign Aquarius, the Waterbearer. [Aquarius is the sign which has greatest power in the age we are now entering.] It is peculiarly the sign of Man, represented on Keys 10 and 21 by the man's head at the upper left-hand corner of the design.

Thus it is toward what this sign represents that the Fool is looking. In chemsitry, dissolution is now termed *analysis*, and this is what is meant by the alchemical dictum just quoted. Every problem has first to be analyzed. Its component parts must be separated from one another, and carefully measured.

TAROT INTERPRETATION 21

In Key 15 we see pictured many parts, put together in disorderly, chaotic fashion. To understand this picture of the Devil, we must take it to pieces. Then only do we see that what it really represents is something both male and female, something found in all the elements (wings, air; eagle's talons, water; goat's horns and gross body, earth; torch, fire). Then it dawns on us that the whole design represents a disorderly combination of forces, and the reversed pentagram at the top of the picture gives us a clue to the cause of the confusion. Trouble comes whenever man's ignorance reverses his true position of dominion over the elements.

In general, every problem is a phase of what Key 15 symbolizes. Analysis of any problem into its parts is valuable because it shows where these parts fit into the cosmic order. Thus analysis leads to synthesis, and synthesis unveils the beautiful truth behind the ugly face of every problem. (Keys 13, 15, 17.)

It has been said that man must participate in his self-evolution if he is to advance to higher levels than those represented by the consciousness of the herd-mind. Yet you must not understand from this that Ageless Wisdom holds that man

has a power which he may contribute to the Great Work, or may, if he so determines, withhold from that Work. For then man would be more powerful than the Universal Spirit whence he came, and could defeat the purposes of that Spirit. To be exact, it is not until the work of the Spirit upon us, from within and without, has changed us so that we *realize* what is going on within us that we may be said to participate in the Great Work.

Those, for example, who reject the doctrine of Ageless Wisdom *cannot* accept it. St. Paul had this in mind when he wrote: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Up to a certain point, we are all *subjects* of the work of transmutation. Beyond that point, we become participants. From then on there is a subtle, but important, change in our mental attitude. We no longer fear problems. We welcome every problem as a fresh opportunity.

Problems do not *look* any less terrifying, but they cease to daunt us. Because we know ourselves to be centers of expression for a power wise enough to resolve every problem into

its component parts, and bring those parts together again in an orderly arrangement, we face every problem boldly, without bitterness of heart.

This state of mind does not come all at once. It is preceded by the break-up of many structures of false knowledge. Storm and stress precede the calm of serene meditation. Thus the Psalmist tells us that a heart utterly shattered and broken is not despised by God. He means that until we have dissolved our subconscious complexes of erroneous opinion, based on our acceptance of the illusion of separateness as being, not an illusion, but an actual reality, there is no possibility of advancing beyond the stage of bondage to problems and circumstance. This stage of extreme discomfort is the ordinary predicament of the natural man. (Keys 14, 15, 16.)

Remember that the transformation begins with faith, For faith, be it understood, is not in these days limited to religion, philosophy, or metaphysics. Our scientists exercise a degree of faith which surpasses in intensity anything which is achieved by the ordinary religious devotee. No person, for example, ever saw an electron, or a gene, but few scientists doubt their

existence. The fission of the atom was accomplished by men who had faith in things unseen which were revealed to them by the symbols of pure mathematics.

Dr. George Crile has asserted that in every cubic inch of our muscles there are probably four billion tiny points of radiant energy, each of which has a temperature of from 3,000 to 6,000 degrees centigrade. His faith in the presence of these tiny hot points in our bodies is a reasonable faith, justified by the fact that living tissue emits ultra-violet rays. Hnce Dr. Crile argues that since we know it takes a temperature of at least 3,000 degrees to produce ultra-violet rays, there must be these high temperatures in extremely diminutive hot points in our muscles. We do not feel the heat because the points are so tiny that they do not affect our senses.

This discovery, by the way, is a direct confirmation of the old occult doctrine that man is a microcosm. The newspaper dispatch in which it was first reported said: "We may say that protoplasm is a Milky Way consisting of 'solar systems,' infinitely diminutive, each created in its own image by the sun's radiance."

More recently, physicists have announced that the conception of

protoplasm as being a fundamental living substance is no longer tenable. Protoplasm, they say, turns out to be simply a certain combination of various kinds of matter, and its component elements do not exhibit the characteristic vital phenomena we find expressed through the protoplasmic combination. What we call *life* is manifested so that we may observe its activity *whenever seemingly lifeless substances are combined in certain ways.* This, of course, means that the potentiality of life is present in *all* ''matter,'' whether it be organic or inorganic. Hence what St. John said: ''God can of these very stones raise up children unto Abraham,'' is seen to be literally true.

So, step by step, the advance of science confirms the ancient doctrines of occultism, and strengthens our reasonable conviction that human life is related to, and is dependent on, the entire world-organism. The whole universe flows through us, and the stuff from which our bodies are made is structurally a miniature copy of the stars of heaven.

This fiery energy is the basis of our existence as human personalities. The particular form of it which holds greatest possibilities for us is that which ordinarily finds

expression through the reproductive function. When we know the nature of this energy, we can control its currents, and reverse their ordinary operation. By this means we may emerge from the bondage of the natural man into the freedom of the higher order of being for which the natural man is but a seed-form. In so emerging from natural humanity we shall be released, as our final demonstration, from bondage to the appearance of death, which the Bible rightly describes as the "last enemy." (Keys 11, 12, 13.)

Meditation is one of the most important practices involved in our release from natural humanity. It is primarily a state of intentional receptivity to the spiritual life which flows into our field of personality from superconscious levels. We must open ourselves to that life in order to meditate. At the same time, we must keep self-consciousness on the alert, and direct our attention to some specific object toward which, or around which, the stream of intelligence coming from higher levels may be made to flow. Right meditation should be aimed always at the co-ordination of all our energies, as hinted by the balanced arrangement of stars in Key 17, and this co-ordination has a physical

result. Meditation changes the physical body, alters its chemistry and structure. Our emergence from the state of natural humanity is as definitely a physiological adaptation as is the emergence of the natural man from the animal kingdom. If we are to be transformed by the renewing of our minds, it is not less true that the result of the transformation is an actual regeneration, to which the wise refer when they say we must be born again. (Keys 17, 18, 19.)

MEDITATIONS

FIRST DAY: 11, 15, 19. Today I have fresh opportunities to adjust and adapt the forces of life. These opportunities come as the problems I shall meet this day. Through solving them I may become a new creature. *I have power to adjust all difficulties, for I am a direct expression of the ruling power of the universe.*

SECOND DAY: 12, 15, 18. Today I set myself to reverse my former errors. Let me remember that whatever frightens me does so because I have not learned its meaning. Let me press onward in the Way of Liberation, toward the goal of enlightenment. *I am an agent of the Spirit of Life, which knows the answers to*

all my problems, and is shaping my very flesh to the end that I may solve them.

THIRD DAY: 13, 15, 17. I am transformed by the renewing of my mind. There is no bondage for me, save that of my own ignorance. That bondage I dissolve today through calm meditation. *I analyze my problems, and discern the opportunities they hold for me, through my steady meditation on their true meaning.*

FOURTH DAY: 14, 15, 16. I see myself today as the subject of the Great Work of spiritual transmutation. My bondage, however real it may appear to be, is only delusion. It will end when I am released from the prison of error I have built myself. *The One Self is working through me to solve every problem and release me from all erroneous opinion.*

FIFTH DAY: 11, 12, 13. My faith is grounded in reason. I entrust myself to a cosmic order for which I have abundant evidence. Not even death frightens me, for I know its beneficent purpose. *I am poised and secure in the midst of change.*

SIXTH DAY: 17, 18, 19. Today, in silent meditation, I shall catch a new glimpse of truth. For I am being transformed bodily by the new

knowledge I am receiving. The process of regeneration is at work within me. *As I see truth, I am transformed into a more perfect likeness of my spiritual origin.*

TAROT INTERPRETATION

LESSON 22 INSPIRATION

Constant Summation 48. Central Key 16

Adept's reversal of ordinary states of consciousness (12) as the result of the working of the law (8) thru reason (4)

To reason correctly we must profit by the law that all subhuman states of the life force are under the control of the subconscious level of human mentality

Faulty reasoning is result of ignorance of this law

Key 16 shows the state of consciousness which is the result of our release from complexes of mistaken opinion.

48 is also the number of Kokab, or Mercury - attentive concentration

In Hebrew - Mercury is generic term for Star

The Astral Light is material basis of our being - - - - - 2

Lightning Flash represents: Right knowledge - Flaming Sword 10 aspects of life power - 10 Sephiroth

Flaming (magical - blood.) Magical force is in the blood

PROBLEM - solution - 8



TAROT INTERPRETATION 22

INSPIRATION

THE TABLEAU for this week is:

12 13 14
15 16 17
18 19 20

The magic square is:

15 20 13
14 16 18
19 12 17

In both arrangements the central card is Key 16, the Tower. The constant summation of the magic square is 48. It shows the adept's reversal of ordinary states of consciousness (Key 12) as the result of the working of the law represented by Key 8 through reason (Key 4). This tableau shows that in order to reason correctly, we must profit by the law that all subhuman states of the life-force are under the control of the subconscious level of human mentality. Faulty reasoning is often the result of our ignorance of this law. Key 16 shows the state of consciousness which is the result of our release from complexes of mistaken opinion.

The constant summation of the magic square, 48, is also the number of

the word כוכב, *Kokab*, (כ, 20; ו, 6; כ, 20; ב, 2). This is Hebrew for Mercury, the planet. It therefore relates to all things Hermetic, and, in particular, to the power of attentive concentration pictured in Tarot by the Magician.

Kokab, however, has a more general meaning than its special application to the planet Mercury. It is the generic Hebrew term for "star." Thus the Great Magical Agent, which Eliphas Levi calls "Astral Light," would be אור הכוכבים, *Aur ha- Kokabim*, "Light of the Stars." The numeration of these two words is 310, and this is the numeration of דוש, to conquer, of חבש, to bind, and of יש, is, are; essence, being.

The Astral Light, Levi writes, is the blind force souls must conquer. It binds us so long as we remain in ignorance of its nature and laws. Yet it is the material basis of our being, for it is the substance of heaven and earth, diffused throughout infinity. When we master and direct its currents, we become depositaries of the power of God, for the Astral Light, the First Matter of the alchemists, is the power whose superconscious manifestation is represented by Key 0, whose self-conscious modes of expression are symbolized by Key 1, and whose sub-

conscious law of operation is pictured by Key 3. Thus it is of some interest to note that the number 310 is also the number of the noun כפיר, a young lion. (See Key 8.)

The central idea of this lesson, represented by Key 16, is the overthrow of error by right knowledge. Your other studies of Key 16 have told you that the basis of all error is the delusion of separateness, pictured by the lonely peak on which the Tower is built. Right knowledge is symbolized by the lightning-flash, which is also a symbol of the flaming sword, representing the ten aspects of the Life-power, the ten Sephiroth of the Qabalists.

Now, in Hebrew the ''flaming sword'' (Gen. 3:24) is להט החרב, *lawhat ha-khereb* (44 plus 215, or 259). *Lawhat*, which is translated ''flaming,'' means also ''magical,'' or ''the force of enchantment.'' By numeration it is connected with the noun דם, *dam*, blood. *Ha-khereb*, the sword, is equal by numeration to ארח, a path, a narrow way, and to זרח, to irradiate, to rise (as the sun).

Briefly stated, the esoteric doctrine indicated by the Qabalistic correspondences is that the magical force is in the blood, that to direct it is to find liberation, and

that as it rises in our consciousness and sends its radiance through our lives, we are set free. It is called the flaming sword in the story of the fall of man, because that story refers to the descent of consciousness from the higher and inner planes to the physical. The sword ''turns every way'' because it is the fire force in the blood stream, circulating through our bodies, and therefore turning in every direction. It keeps us out of Eden, for the time being, so that we may gain knowledge of the physical plane. Yet this same force in our blood is what we must learn to use in order to overcome the delusions which cause all our difficulties.

In order to break up our complexes of error, represented by the Tower, we must adopt the mental attitude expressed by Key 12. Conscious and voluntary reversal of our thinking is indispensable. This reversal must be practiced continually.

We must reverse the notion that we are in any sense separate beings. We must reverse the notion that we are personally independent, and substitute for it the truth that we are related mentally and spiritually to the cosmic whole, and utterly dependent thereon. We must also reverse our notion of what we mean

by the pronoun "I," and see the identity of that "I" with universal Spirit.

This takes a lot of practice, for it does not come naturally to us. Eventually, this practice will result in the overthrow of all our subconscious complexes of error. More, it works directly on our physical bodies, changing them just a little every day, altering both chemistry and structure, until at length we are released from bondage to three-dimensional appearances and come actually to know ourselves as four-dimensional beings. Remember, we do not become four-dimensional beings by this practice. We only become directly and positively *aware* that we are, and then we can exercise powers belonging to that state. (Keys 12, 16, 19.)

What we call the Mars force is directly involved in the transformation of personality which overthrows error. The magic power flaming in our blood stream, and flaming, too, in every tissue of our bodies, flows out of the symbolic North, the place of darkness and terror which represents all things unknown, toward the East and South, representing enlightenment and power. It is by control of forces which in every generation of ordinary humanity have

inspired terror, and have been surrounded with taboos, that the real magician first of all transforms himself, and then, through himself, his world.

He works first upon himself, that he may build a different organism, capable of registering vibrations in his environment which pass unperceived by those who have not made themselves over. This new organism is able also to direct forces which an ordinary human body cannot manipulate. Thus the true magician finds himself in a new world, which he orders in ways which seem miraculous to ignorant persons. He denies and destroys his old "self," for that false self is really nonexistent. Thus all magic includes self-immolation.

Out of the destroyed false self, sacrificed on the flaming pyre of right knowledge, rises, like the fabled Phoenix, the true Self. This regenerated Self is the solar being whose instruments are the transmuted human consciousness and subconsciousness. A true magician is consciously identified with the great Intelligence whose physical brain is the Sun. There's a real occult statement for you. It says much in few words. May you extract from it its full meaning. (Keys 13, 16, 19.)

identified
State of being absolutely
the same

This same Sun-Spirit is the Holy Guardian Angel pictured in Key 14. Fortunately for us, we do not have to perform the Great Work with no more than the meagre equipment afforded by our personal consciousness. The personal consciousness is being worked upon, and at one stage of the work it is utterly broken up, in order that it may be reconstituted. Thus you will not fail to notice that the lightning-flash in Key 16 comes from outside the Tower, and springs from a solar disc.

Adepts who are close to the final realization say with St. Paul, "I die daily." They are conscious of the dissolution of the persons they used to be, and they rejoice in it. In alchemy, this stage of the Great Work is called *putrefaction,* because it is actually the complete disorganization of all the combinations which entered into the make-up of the old personality. Refusal to enter into this stage of the Great Work keeps many students from making any real practical demonstration. Remember, *you cannot stay as you are and become an adept.* The path is a path of reorganization, and to gain the crown at its end, you must pass far beyond the states and conditions of ordinary human personality. (Keys 14, 16, 18.)

TAROT INTERPRETATION 22

What particular problem confronts you now? That is your starting-point. Try to realize *now* that the real nature of that problem is this: *you are mistaken about something.* What you are ignorant of, primarily, is some aspect of your own real power. There is power enough to enable you to meet that problem. There is wisdom enough to correct your error. Yet nothing will help you, so long as you hang onto the error. This problem you face is no real exception to the general perfection of the cosmic order. It is really an opportunity, but first of all, an opportunity for you to get rid of some pet bit of nonsense you are treasuring. Few people like to be told this, but the few who have ears to hear are the ones who eventually become adepts and masters.

The ordinary human reaction to any problem is either to run away from it, or else to blame somebody else, or the stars, or Fate, or Karma for it. The unusual reaction to a problem is to see in it an opportunity for the unveiling of some hitherto unrecognized aspect of truth.

You have heard of "The Dweller on the Threshold," perhaps? And if you are well-read on this particular topic, you know that the "Dweller" is none other than your false self.

TAROT INTERPRETATION 22

On what threshold does he stand? On the threshold of the Adytum of ''god-nourished silence.'' On the threshold of the Gate of Eden. Remember that ''paradise'' means literally ''an enclosure.'' The path of liberation leads *within*. The powers which release us are *within*. The beautiful pleasure garden where nature unveils herself is also *within*. What more need be said? (Keys 15, 16, 17.)

Reverse the ordinary attitudes of ordinary men, and you attain to the consciousness of the adept. You do not become anything that you are not now. Strange doctrine this, but true. You do not become, but you do enter into a new region of knowledge. You do not add to yourself anything. You find what you already possess. Franklin, Galvani, Faraday and Edison did not bring electricity into the world. Their *knowledge* of it was the germ of this electrical age.

Reverse ordinary states of human consciousness, and you die to the personality that you were while those states dominated your mind. You die, but in dying you learn experimentally that there is no death, and find yourself liberated from the notion that you must have a physical

body in order to be alive. [For those experiences which abolish the consciousness of death come relatively early on the path of liberation.] Reverse the false appearances of ''this world,'' and you will find that the ''Knowledge and Conversation of the Holy Guardian Angel'' is actually *Self-knowledge*.

Can we be plainer? Yet how many will hear and understand? Listen again to the words of the wise, written at the beginning of *Fama Fraternitatis*, where they say the book was written ''that man might thereby understand his own nobleness and worth, and why he is called *Microcosmus*, and how far his knowledge extendeth into Nature.'' (Keys 12, 13, 14.)

Remember, too, [that the Life-power has to be incorporated in an organism before its higher manifestations may be expressed here on the physical plane.] This is the occult truth behind all doctrines of incarnation. This is the hidden mystery of ''the Word made flesh.'' The natural man has a natural body. The adept has an adept's body. The body you have now is the seed from which you may develop a higher organism; but you must participate consciously in the development. The actual building of your new body is accomplished at

subconscious levels, symbolized by the moon above the path in Key 18. The way, or method, whereby this is accomplished is the middle way between the extremes of artificiality and the general averages of the merely natural. This way leads to actual regeneration.

Regeneration is no mere metaphysical term. It designates an actual generative process, occurring in the practical occultist's physical body. As a result, he develops an organ for the solar consciousness mentioned in this lesson. Then his personal conscious and subconscious life is renewed, and he becomes as a little child. From this regeneration he passes on to the next stage of unfoldment, in which ordinary restrictions of time and space do not affect the adept's action. (Keys 18, 19, 20.)

This that we speak of is not so far off in the future as you may suppose. Doctrines which pretend that this realization is far ahead of us are false doctrines. [If we have mentality to grasp the principle, we have already arrived at the stage where a large measure of realization is possible.] This message is not sent you as a promise to be fulfilled some twenty incarnations hence, nor in some after-life to which death is

the portal. It is a message of hope for the here and now, intended to rouse your expectation of better conditions in this life. Remember, you *are* a four-dimensional being. You are not really bound by the limits of space and time. Your effective range is far beyond what most persons suppose.

Right now you can, and do, heal or hurt at a distance, and your personal activity affects the lives of others who may live thousands of miles away. What these lessons, and all similar teachings emanating from the Inner School, aim to accomplish is to awaken men and women to clear understanding of what they really are. You must know what you are doing before you can do it intelligently, before you can bring your performance up to the standard of virtuosity we call "adeptship."

Possibly it may seem to you that we set the mark too high. Not so. The world needs healers, needs thinkers who can consciously project their constructive imagery into mental space. Many are called, and if few are chosen, it is only because, notwithstanding all that has been said and written about practical occultism, only a few understand what it really is, and fewer still are really working.

TAROT INTERPRETATION 22

MEDITATIONS

FIRST DAY: Keys 12, 16, 20. The movement of universal forces is the basis of all my personal activity. Let me be free from the delusion of separateness. Let me be free from belief that I am bound by time and space. *Doing nothing of myself, I yet enter freely into all activity, for my real life is the Universal Life.*

SECOND DAY: Keys 13, 16, 19. All things are made new for me this day. The errors of the past cannot imprison me. Today, even today, I am a new creature. *The seed of the new life springs within me into its unfoldment, breaking down all barriers and uniting me consciously to the radiance of my shining Self.*

THIRD DAY: Keys 14, 16, 18. My personal consciousness is being transmuted by my true Self. Its inspiration shatters the delusion which is the only bondage. In my flesh the magic flaming sword turns every way to cut off all that is false. *The alchemy of Spirit transmutes my bondage into freedom, and I press onward to the goal of perfect realization.*

FOURTH DAY: Keys 15, 16, 17. I rejoice at this day's problems. They are opportunities to break

down the walls of ignorance. I watch expectantly for the unveiling of truth. *My problem is an opportunity to overcome error and see the beauty that really is.*

FIFTH DAY: Keys 12, 13, 14. The more I yield to the One Life, the more it yields itself to me. What I was dies out as what I am becomes ever clearer. I am guided safely through this day. *Supported by the One Great Life, through all appearances of change, all my personal forces are truly adjusted by the One Self.*

SIXTH DAY: Keys 18, 19, 20. My subconsciousness is continually at work to build me a finer body. In that body is awakening the new life of the spiritual man that I truly am. I am set free from every limitation. *My body is regenerated into the divine likeness which knows no bondage of time or space.*

16-21-14
15-17-19
20-13-18

TAROT INTERPRETATION

No 23 ISIS UNVEILED

Constant Summation 51 Pivot Key 17

Shows (6) Discrimination as the manifestation of (1) attentive observation thru Intuition (5)

Number center of magic □'s is always $\frac{1}{3}$ of constant summation, which is always 3 times the number of center of □.

Summation represents the operation of what the center key portrays on all 3 planes - upper - superconsciousness
middle - self- "
bottom - subc "

TAROT INTERPRETATION

LESSON TWENTY-THREE

ISIS UNVEILED

The tableau for this lesson is

13 14 15
16 17 18
19 20 21

The magic square is

16 21 14
15 17 19
20 13 18

Central in both arrangements is Key 17, the Star. The constant summation of the magic square is 51. It shows discrimination (Key 6) as the manifestation of attentive observation (Key 1) through intuition (Key 5). This tableau emphasizes the importance of observation, attention, concentration, and all else that the Magician symbolizes, in relation to discrimination. What is pictured in Key 6 is the outcome of intuition, to be sure, but intuition does not work unless observation at self-conscious levels has been called into play. Intuition supplies what self-conscious reasoning and observation cannot give--yet at the same time, intuition requires that self-conscious reasoning and observation shall first have provided the mind with materials to work on. We arrange the elements of life at self-conscious levels, as the Magician arranges his implements on the table. When the arrangement is finished, the Hierophant gives us its mean-

ing. No meaning can be given until the arrangement has been made.

Note that the number 51 is three times 17, the number of the Key at the center of the magic square. This, of course, holds good for the central Keys of all the other magic squares in this series. Their constant summation is always three times the number printed on the central Key, and in all instances it points to the operation of what is represented by the central Key, at the three great levels of superconsciousness, self-consciousness, and subconsciousness. In this ninefold arrangement the upper row of Keys represents superconscious manifestations, the middle row stands for self-conscious manifestations, and the bottom row symbolizes subconscious manifestations of the powers represented by the Keys.

The main idea to bring out of this tableau is that Nature unveils herself. It is not we who unveil her. The veil hiding Isis is but the tissue of our own ignorance, yet even this is lifted by Isis herself. For Nature is the power of Spirit, "the mysterious power, difficult to cross over." Nature is Spirit in action, and our own quest for reality is another phase of that same action. Spirit is the actual, true Self. In us it works to bring about the changes in our personal vehicles which constitute our enlightenment. You who read this lesson read it because Spirit, your real Self, has brought you to this present stage of the Great Work. Spirit speaks to you through these words. These lessons are a means whereby the true I AM makes itself known to you.

Eliphas Levi says: "Death has no existence in the Sanctum Regnum of existence. A change,

however awful, demonstrates movement, and movement is life: only those who have attempted to check the disrobing of the spirit have tried to create a real death. We are all dying and being renewed every day, because every day our bodies have changed to some extent. Understand well that the life-current of the progress of souls is regulated by a law of development which carries the individual ever upward." By this dying and renewal truth becomes manifest to us. We must be receptive, if we would learn the inner doctrine. We cannot be properly receptive until we have rid ourselves of our false personalities. When we know how to redirect and sublimate the currents of the Great Magical Agent which brings death to us until we have subdued it, we are able to participate in the higher consciousness pictured by Key 21. (Keys 13, 17, 21.)

One practical observance needs to be insisted on. It is that of tempering all activities through the exercise of their opposites. Here again Levi has words of wisdom. "If you desire long life and health, avoid all excesses, carry nothing to extremes . . . So when you have passed beyond the mortal sphere by the allurements of ecstasy, return to yourself, seek repose, and enjoy the pleasures which life supplies for the wise, but do not indulge yourself too freely . . . Let there be no misunderstanding. To vanquish an enemy there must be no running away; true victory can only follow meeting him face to face, joining in a struggle, and so showing your command over him." Only a balanced person can be a practical occultist. Only a balanced person, thoroughly poised in mind, emotions and body, may look without peril on the face of truth. Consider

well the balanced disposition of the stars in Key 17. If you would enter fully into the realization of your fourth-dimensional nature, you must first of all achieve equilibrium between the conscious and subconscious elements of your mentality. Then from that equilibrium will spring a new awareness of the meaning of personality (typified by the child in Key 20), and in that awareness you will know yourself as freed from time and space and all forms of bondage growing out of these illusions. (Keys 14, 17, 20.)

Most people dread problems and difficulties. The terrors of the unknown have filled the race mind with a host of dreadful images whose name truly is "Legion." Yet they have no substance other than the mind-stuff from which they have been fashioned by man's ignorant fears. Potent they are, while we fear them and believe in them. Like pursuers in a nightmare, they approach ever nearer to us, however fast we run away. We must turn and face them boldly. Examine a problem closely, and concentrate deeply upon it. Then meditation will always reveals its true significance, and present you with a solution. Always in such solutions you will find means to further your regeneration. Always they show you a way to transmute some part of your old personality into a better and stronger likeness of your essential divinity. (Keys 15, 17, 19.)

In Key 16 you will notice that the twenty-two Yods are shown in two groups. At the right of the tower are ten, arranged in the form of the Qabalistic Tree of Life. At the left of the tower, the remaining twelve are so disposed that the arrangement suggests two circles, one above the other, like a figure 8. The tower

itself is built on an isolated peak of rock, and its twenty-two courses are of white brick, symbol of the "moonshine" of human opinion.

That is to say, none of the powers which constitute your personal existence is dependent on any form of material manifestation. They support themselves, and like the Yods, they are floating in the atmosphere, in free space. An error of errors is this belief of ours in the importance of form, this dependence on things. Immaterial forces project themselves into our material existence (including our bodies and their physical environment). Things are the external manifestation of invisible and internal realities.

Thus the kneeling figure in Key 17 is nude, in contrast to the garmented figures falling from the tower; and the whole symbolism of Key 17 is a picture of smooth, fluidic motion, in contrast to the apparent fixity of the tower and its rocky base. What holds man back from progress is his insane desire to preserve the particular forms of existence he has enjoyed.

At the bottom of the path in Key 18 is a hard-shelled animal. Further up the path are the relatively soft-skinned dog and wolf. In the middle distance are towers representing the works of man, but between them there is an opening, and the Way of Return leads far beyond them. Far beyond all structure, far beyond all protection of mere form. In the practical work to which Key 18 refers, the gradual unfoldment of the powers within us does change even our bodies so that they become less and less dense, until finally, in adeptship, we reach a stage where their structure is so altered that it is relatively easy to disintegrate them, by raising their vibrations from the physical plane to

higher octaves of manifestation. Only he who is free from bondage to form and structure attains the greatest heights of adeptship. (Keys 16, 17, 18.)

This is one of the main reasons for occupying ourselves with thought about death, until we see clearly that the death of physical bodies is a beneficent provision of Nature. While we fear death, we cannot master the forces which will free us from death. To study anything closely enough to discover its secret is impossible, so long as one loathes and fears it. Not until our consciousness is changed from its fatal preoccupation with form, and made to concern itself more and more with the ONE POWER which governs the projection of forms into the conditions of time and space, can we be free. When we have become sufficiently aware of the Former, of the Transmuter, of the real Self, then we become aware also that our true being is one with that Eternal Being. From this point on we welcome problems. However terrifying the face of circumstance, we know that dwelling within us is the Lord of Circumstance. He who is consciously aware of the true nature of the Self is preserved by that knowledge from all evil. (Keys 13, 14, 15.)

We have said that the regenerated man has a solar consciousness. Other occultists speak of his having a solar body. The two statements are really one. Yet there is danger that they may be misinterpreted. It is not meant that we somehow identify ourselves with a being whose organism is the solar system in which we live. Rather is it meant that we identify ourselves with the One Being whose body is the entire universe.

It is true that we progress to this identification by stages, and that one of those stages is that in which the true Self is known to be the Solar Logos whose brain in our solar system is the sun, and whose body is composed of all else within that solar system. Yet we do not stop with this.

Furthermore, we arrive at this stage of realization as a consequence of a change in our own physical bodies, which enables them to receive impulses of superconscious intelligence relayed to us from the solar brain of our particular world system. When this awareness is perfected, we function as immediate expressions of the Solar Intelligence, and share Its perfect fourth-dimensional awareness.

An ordinary human body cannot act as an instrument for the Solar Intelligence, because there is not yet developed within it the organ of such awareness. This organ is the "single eye" to which Jesus referred in his cryptic statement: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." This is neither a metaphysical statement, nor a mere metaphor. The pineal gland is the single eye, and when it is in full development, instead of in the rudimentary state characteristic of most persons, it gives us a new order of vision. In that order of vision, one outstanding feature is direct cognition or perception of the absolute unity of existence.

Ordinary sight is concerned with light and shade, with innumerable pairs of opposites. The solar consciousness sees unity only, and that man or woman who, having developed the single eye, has a body capable of receiving the vibrations of the solar consciousness, i.s

thereby freed from the influence of all these pairs of opposites.

Ordinarily, we think of ourselves as beings, and of the universe as something in contrast to ourselves. We see the universe as consisting of a vast number of things. The Spiritual Knower perceives the universe as ONE, and identifies himself as that ONE. There remains no trace of otherness in his consciousness.

Identification begins as an intellectual right classification. Before the full glory of the experience may come to us, we have to identify ourselves correctly, have to perceive intellectually what is our true place in the cosmic order. This intellectual identification is an act of reason, and results in faith. The faith then becomes a potent suggestion, which so acts on subconsciousness that our bodies are regenerated. Then the third eye, which is the single eye, opens, and we perceive directly the full splendor of our real nature. We find no words for this, nor shall we waste time in a vain attempt to describe this transcendent experience. What is more to the point is that this first-hand knowledge of reality is not afar off for any reader of these pages who will actually dedicate himself to the work of becoming ripe. (Keys 19, 20, 21.)

MEDITATIONS

FIRST DAY: Keys 13, 17, 21. The person I was, even a moment ago, is no more, for the form of my existence is undergoing ceaseless modifications. The truth I see today was hid from me yesterday by the form assumed yesterday by my personal consciousness. The perfect realization toward which I move will find me

yet more transformed. AS I CHANGE, TRUTH BECOMES CLEARER TO ME, AND AT LAST I SHALL ACHIEVE PERFECT IDENTIFICATION WITH UNIVERSAL SPIRIT.

SECOND DAY: Keys 14, 17, 20. Let me be free this day from the influence of the pairs of opposites. Truth is ONE, and not TWO. I am a center of expression for the ONE BEING which is, this moment, and in every moment, free from the duality of time and space. THE REAL SELF EQUILIBRATES ALL MY PERSONAL ACTIVITIES, REVEALS TRUTH TO ME, AND SETS ME FREE FROM MORTALITY.

THIRD DAY: 15, 17, 19. My real Self solves all problems. The solutions reveal truth to me. Solutions may come, and do come, from sources wholly outside the limitations of my sensory awareness. I WELCOME PROBLEMS, BECAUSE THEY ARE NEW OPPORTUNITIES TO SEE TRUTH, AND TO MAKE MANIFEST, POWERS BEYOND THOSE AFFECTING MY PHYSICAL SENSES.

FOURTH DAY: Keys 16, 17, 18. My personal existence is the expression of forces having no material basis. My personality is not a form, but a flux. My body is not a given thing, but an evolving instrument, being made ever finer for the uses of the Self. I RELY ON SPIRIT, NOT ON FORM; ON MOVEMENT, NOT ON STRUCTURE; EVEN IN MY PHYSICAL BODY I AM CHANGING DAILY INTO A MORE RESPONSIVE INSTRUMENT OF THE LIFE-POWER.

FIFTH DAY: Keys 13, 14, 15. I cannot die, because I never was born. This incarnation of mine is but one of many stages of the Great

Work. The only evil consists in the belief that one can stand still. I WELCOME EVERY CHANGE, BECAUSE I KNOW THAT MY TRUE SELF IS SHAPING MY PERSONALITY DAY BY DAY INTO A MEANS MORE ADEQUATE FOR THE SOLUTION OF EVERY PROBLEM.

SIXTH DAY: Keys 19, 20, 21. This personality of mine is even now experiencing the mental and physical transmutations which bring about regeneration. I am already a fourth-dimensional immortal, not a three-dimensional mortal. My true Self is the Single Identity animating the whole universe. TODAY I AM A NEW CREATURE, AWAKENED FROM THE NIGHTMARE OF MORTALITY, CONSCIOUSLY ONE WITH THE SPIRITUAL REALITY OF ALL THINGS.

3 - 13 - 14 - 0
8 - 6 - 5 - 11
4 - 10 - 9 - 7
15 - 1 - 2 - 12

TAROT INTERPRETATION

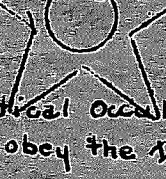
LESSON 24 SIGIL of JUPITER

Beginning of 7 Jupiters □'s 1

How Sigil is made and used 1-2

Sum of diametrically opposed 15 makes □ corresponds to No 15 as 1st Stage of Spiritual development 2
Constant summation 30

Facing of a problem is initial recognition of bondage or 1st spiritual step

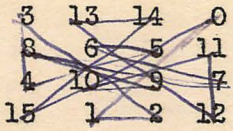


The great Secret of practical Occultism: the powers of nature obey us when we obey the Inner Voice.

TAROT INTERPRETATION

LESSON TWENTY-FOUR

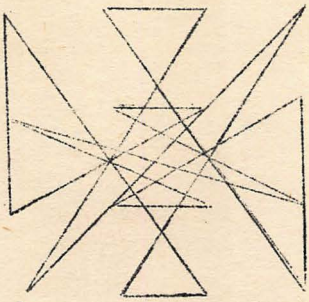
The Tarot tableau for this lesson is



Lay out the Keys as above. Inspect the tableau before you begin reading the lesson. The combinations are different from those to which you are accustomed. Let your subconsciousness receive the impression of the whole tableau at first. Then see what you can discover concerning its details, before turning this page.

This is the first of the seven "Jupiter" magic squares, on which this lesson and the next six will be based. It is a symmetrical arrangement of numbers, from which is derived a magical figure called the Sigil of Jupiter.

The sigil is made by connecting the central points of the sixteen cells of a Jupiter square. The center of the square numbered 0 is the beginning and end of the line forming the sigil. Straight lines connect the centers of the cells, in the order of the numbers from 0 to 15. The resultant figure is shown below. In ceremonial and talismanic magic this figure is employed in operations of Jupiter. It is then drawn with violet ink, paint or crayon.
(See next page.)



There are other magic squares of sixteen numbers, but this particular arrangement has been handed down to us as having special potency in Jupiterian operations. Its harmonious character, considered merely as a balanced system of lines, is obvious at a glance.

In these Jupiter squares, notice that the first and third, and second and fourth numbers on the diagonal lines are extremes, whose mean term is shown by the number between them. On the diagonal running from the upper right corner to the lower left, 0 and 10 are extremes balanced by 5, and 5 and 15 are extremes balanced by 10. On the other diagonal 3 and 9 are extremes balanced by 6, while 6 and 12 are balanced by 9.

Again, the sum of any two numbers diametrically opposed, as 0 and 15, 1 and 14, 4 and 11, or 7 and 8, is always the same. In this square, this constant total is always 15. Thus the whole square corresponds to the first stage of spiritual unfoldment, represented by Key 15. Thus we know that this square has to do with the initial recognition of bondage, the facing of a problem. It is connected also with the Qabalistic ideas related to the 26th path on the Tree of Life, termed Renewing Intelligence.

In meditations for this lesson, and the next six, the fundamental ideas will be taken from the four horizontal and two diagonal rows of Keys. We shall make use also of ideas suggested by the Qabalistic meanings of the letters corresponding to the Keys. In reading the horizontal rows, we shall follow the Hebrew order, from right to left. The diagonal row from upper right to lower left will be read from bottom to top, and the other diagonal will be read from the upper left to the lower right.

"I utter myself by seeing," says The Book of Tokens, and in practical occultism we must remember always that the Heavenly Vision is the real cause of the Earthly Appearance. This physical universe is the embodiment of the mental seeing which is an essential quality of the Fiery Intelligence, pictured by the Tarot Fool. Not yet do we share that vision, for it is beheld at a level which to us is superconscious. Yet we are assured by the wise that the Spirit of Life in us is now and always the Seer of that glorious Beyond which looms up to inconceivable heights, transcending the utmost yet attained by humanity. (Key 0.) This Seer is with us always. It is the genius represented by Key 14. From it we derive all our aspirations. From it comes not only the impulse to advance, but also the power to go ahead. For the One Seer is the One Actor also, and from that One's action all our deeds are derived (Key 14).

Again, this One is the dissolver of all delusion. Steadily it moves in its progress from the darkness of the Unknown toward the sunlight of the perfect manifestation. Endlessly it reaps the fruit of the past in the field of the present. To the unwise, it wears the grisly

aspect of death, but to knowers of reality it is the Great Harvester, who becomes, in another guise, the Sower of the New Day. (Key 13.)

The seed thus sown springs up in the rich fruitage of ideas and forms suggested by the ripening grain at the feet of the Empress. Even so, among the letters we are now considering, does Daleth, symbol of the womb, follow Nun, which has for centuries upon centuries represented the Martian, phallic, masculine power.

Thus our first series of Keys in this tableau ends with a Key corresponding to the fruitful mother, Venus. It is related psychologically to the creative function of subconsciousness. Vision, experiment, action, and the formulation of new mental patterns are suggested by this series of Keys. Students who are familiar with astrology should note that the planetary sequence represented consists of the iconoclastic Uranus, the expansive and orderly Jupiter, the transforming and disintegrating Mars, and the formative and integrating Venus.

The conjoined powers of Venus and Saturn are represented by the Key beginning the second row. Equilibrium is always the basis of the work of the practical occultist. Never does he seek to escape from the true order of the universe. Never does he seek to evade it. Practical occultism is <u>living</u> the law. It is strict conformity to the way things really and truly are. This requires true imagination (Venus) and concrete embodiment of that imagery in external forms of procedure (Saturn).

Venus, again, as ruler of the formative and image-making power of subconsciousness, is dominant in the Key of the second row. But here

her power is linked with that of the Moon, represented in Tarot by the High Priestess. If we seek to square our lives with the true order of the universe, we must invoke the power of intuition. We must learn from our observation of what is below in the field of sensation, but we cannot know the meaning of what we observe unless it be imparted to us from what Tarot pictures as the Hierophant.

When we are so instructed, what really occurs is that we become partakers in the Life-power's perfect memory of the significance of all that exists. The One Spirit knows, at this very instant, the exact nature of the glorious opportunity which presents itself to us in the guise of a terrifying problem. It will share that knowledge with us, if we listen. Thus, and thus only, may we attain that fine balance of personal mental powers represented by the third Key of this second row.

The harmony between the two modes of personal mentality, self-consciousness and subconsciousness, and their happy relation to each other and to the superconscious Self, are the direct consequences of listening repeatedly to the Inner Voice, and of obeying its instruction. Thus comes true discrimination, and thus comes ability to use the law represented by the last card of the second row.

When we are always obedient to the Inner Voice, the suggestions transmitted to the human level of subconsciousness are symbolized by the woman in Key 8. They are always constructive, and they descend automatically to t h e subhuman levels typified by the lion. We do not have to trouble ourselves about this transmission. It works perfectly without any conscious interference on our part. All the

(powers of nature obey us without question, when we obey the Inner Voice.) This, in the plainest of language, is the Great Secret of practical occultism.

The third row of Keys begins with the Chariot, related to the sign Cancer, and so to the combined influences of the Moon and Jupiter. He who would meet and solve his problems must continually remind himself that his personal existence is a vehicle of expression for the universal Life-power. Our personal lives are direct expressions of the cosmic order, and manifestations of a power ever victorious. No matter what the appearance of the moment may be, each of us is in exactly the situation which, at that moment, is requisite for the expression of the perfect Order and Beauty of the One Being. Over us, ever observing our progress, stands the Silent Watcher, lighting the upward path (Key 9).

No slightest detail of our daily lives can possibly be excluded from the sequence of Divine Manifestation. Whatever seems to be otherwise is merely evidence of temporary delusion, and even that delusion has its place in the Great Plan (Key 10).

Not for one moment is the vigilance of the Supreme Self relaxed. Not for one moment is there any cessation of the supervision which the Life-power exercises over the whole process of its self-manifestation, and that process includes the life history of every human being (Key 4).

Thus the fourth row of Keys begins with the Hanged Man, symbol of the utter dependence of personal existence upon the support of the great Tree of Universal Life. The message of this Key is, here as always, the truth that we

must make conscious surrender of even the least details of personal existence to the supervision of the Life-power. We must practice this, because it does not "come natural." All the superficial evidence of the senses is against it, and to overcome the influence of this sensory illusion, together with the hypnosis of delusion which affects the race mind with the sense of separateness, continual repetition of the conscious attitude of surrender is required.

Then it happens that surrender becomes second nature. When this is accomplished, one result is that we begin to be able to read the scroll of the Universal Memory. For it is the sense of personal separateness that prevents us from doing so now. That is to say, our belief that we are separate constitutes a suggestion which is accepted by the subconscious mind, and the response to that suggestion is what keeps us from reading that part of the High Priestess' scroll which was inscribed before our physical birth into this present incarnation. As soon as we realize that our present personal life is, in all respects, continuous with the stream of universal existence, we shall begin to recover knowledge of events which occurred before the date of our birth (Key 2).

Such knowledge is often essential to the solution of the more important problems that confront us. Furthermore, as the inverted pentagram on the Devil's head implies, every problem is fundamentally one of ignorance, and the root of all ignorance is some form of the delusion of separateness. This ignorance is to be overcome by conscious mental activity, at the level represented by the third Key in the fourth row of the square.

The transforming power has its field of operation at the self-conscious level. On the one hand, we have to be consciously and intentionally receptive to the descent of knowledge and power from superconscious levels. On the other hand, we must act intentionally and consciously as transmitters of that knowledge and power to the plane of suconsciousness. Thus the matter of primary importance, as shown by the position of the Magician in the Tarot series, and by the number on that Key, is really that of our location in the cosmic scheme. By this, we mean that everything depends on our appraisal of the place of human personality in the cosmic order. If we know where we are, if we understand the nature of our self-conscious mentality, if we know its powers and make right use of them, everything else follows automatically (Key 1).

This may sound almost too easy, but we must remember that the great Masters all declare, with Jesus: "My yoke is easy, and my burden is light." This should be borne in mind, also, as we consider the final Key of this series. The fearsome aspect of the Devil is nothing but delusion. There is no reality in the universe corresponding to this dreadful figure. For the perfect knowledge of the Life-power there are no problems whatever, nor any ignorance at all. The true Self of you, at this very moment, knows just what you must do to be free from whatever form of bondage seems now

to limit you. Mentally relate yourself to that liberating power, and you will find the solution of the problem (Key 15).

MEDITATIONS

FIRST DAY: Keys 0, 14, 13, 13 The vision of my joyous destiny is even now perceived by my true Self. That Self directs the alchemical operation which transmutes my personality into a more adequate vehicle of its manifestation. In the field of my personal life it reaps the harvest of Yesterday and sows the seed of Tomorrow. MY EARTHLY LIFE TODAY IS THE REALIZATION OF THE HEAVENLY PATTERN.

SECOND DAY: Keys 11, 5, 6, 8. Today I live the Law. I hear and obey the Inner Voice. Consciously and subconsciously, I am in harmony with my true Self. ALL POWER IS GIVEN ME OF MY FATHER IN HEAVEN.

THIRD DAY: Keys 7, 9, 10, 4. My personal life is the field of a cosmic manifestation. I move upward toward what I really am. My inevitable destiny is release from every form of delusion. MY BIRTHRIGHT IS PERFECT MASTERY OF CIRCUMSTANCES.

FOURTH DAY: Keys 12, 2, 1, 15. Today I renounce every appearance of separateness. This day's thoughts and deeds are related to all that has ever gone before. I know my rightful place in the Great Whole. MY PROBLEM IS MY OPPORTUNITY.

FIFTH DAY: Keys 15, 10, 5, 0. I fear no evil. For this day's experience is part of the

manifestation of a perfect order. Let me hear the Voice that expounds its true meaning. LET ME SHARE NOW IN THE HEAVENLY VISION.

SIXTH DAY: Keys 3, 6, 9, 12. The door of opportunity opens to me today. Let me have discrimination to perceive it. Let me remember always that I advance steadily toward the heights of conscious mastery. FOR THIS, MY PERSONAL LIFE, IS BUT THE EARTHLY UTTERANCE OF THE HEAVENLY WORD.

4 - 14 - 15 - 1
9 - 7 - 6 - 12
5 - 11 - 10 - 8
16 - 2 - 3 - 13

TAROT INTERPRETATION

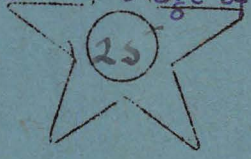
LESSON - 25

Constant Summation - 34 - 7

Outcome of all rows any direction is 7, or expression of 4 thru agency of 3

Here - The Chariot represents the power of the Emperor working thru the agency of the Empress

Tableau corresponds to 2nd stage of spiritual development



TAROT INTERPRETATION

LESSON TWENTY-FIVE

The Tarot tableau for this lesson is

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

For the special purpose of these lessons, we are using the four horizontal rows of these magic squares, reading them from right to left. In formulating the meditations, the same reading is followed for the first four days. The meditation for the fifth day follows the diagonal upward from left lower to right upper corner, and the meditation for the sixth day follows the descending diagonal from left upper to right lower corner. But it must be remembered this is by no means the only way to read the square. Every row may be read in either direction, and just as their addition is always the same, so is the meaning. Yet that meaning emerges from a different sequence of ideas, according to the direction of the movement along the line. The sequences not utilized in these lessons should be studied, as well as those which are the basis for this present verbal presentation of the teaching.

For example, the outcome of the sequence 4, 14, 15, 1 is precisely the same as that of the sequence 1, 15, 14, 4, and that outcome is represented by the number 34, which is the constant sum of every row in this particular magic square. That is to say, the constant meaning of all sequences in this square is represented in numbers by 7, considered as the expression

of 4 through the agency of 3. Or in Tarot, the constant meaning of all additions of these rows of Keys is summarized by the Chariot, considered as being the representation of the power symbolized by the Emperor, working through the agency pictured as the Empress.

What is important is to remember that there are many ways by which this result may be reached. There are four horizontal, four vertical, and two diagonal rows, all adding to 34, or ten in all. Since each of these may be read in two directions, the square shows twenty different ways of arriving at the same final result. All twenty should be considered, because no two ways are precisely alike, since the progress of ideas in each instance follows a different order. The value of working out every sequence is, that although one arrives always at the same result, and thus repeats the fundamental idea continually, there are twenty different approaches to it, so that variety is secured, as well as repetition.

This week we begin with the Magician and end with the Tower, so that the whole square is in some measure concerned with the second stage of spiritual unfoldment, symbolized by the latter Key. Notice also that the constant summation of the various rows is esoterically related to the number of Key 16, since the reduction of 16 is the same as the reduction of 34, namely, 7.

There can be no awakening for an inattentive man. He who is content with superficialities never reaches the second stage of unfoldment. This does not mean that some persons are doomed to eternal bondage. What we wish to point out is that all awakening is the consequence of aroused attention. Nobody remains forever content with superficialities. But some awaken gently, while others are rudely ~~roused by pain~~

ful experiences which force them to consider more attentively the nature of their surroundings. Perhaps our earlier awakenings are all more or less of the sort pictured by Key 16. The time comes, however, when our houses of delusion may be overthrown without the accompaniments of terror suggested by the symbolism of that Key. In a measure, we are prepared for the event. Experience has taught us that no problem is solved until some structure of ignorance, some Tower of Babel, has been knocked down. Even then, it often happens that we are astounded when the event does come to pass. For years, perhaps, we have cherished some delusion. Then, all at once, we have another glimpse of reality, and over goes one more stronghold of error. Something we always supposed to be true turns out to be just the opposite.

Our power comes from above, and so do the higher forms of knowledge, but it is at the self-conscious level of our waking life that the transformations occur. Everything constituting our environment is subject to our self-conscious thought, and is a reflection of that thought. Self-consciousness is the Magician, is the Transformer. We do not have to make it so, nor is occult training directed to this end. On the contrary, occult training is concerned solely with the right application of our inherent magical power (Key 1).

Thus the first lesson to learn, whenever we are confronted by any appearance of restriction, by any semblance of bondage, is that this appearance is itself a form conjured up by our own magic power. Difficult as it is to accept, the occult doctrine is unequivocal. EVERY APPEARANCE OF ADVERSITY IS BUILT UP BY THE

MENTAL POWER WORKING THROUGH THE PERSON TO WHOM THAT APPEARANCE IS PRESENTED (Key 15).

Thus the true alchemist-magician looks upon no condition whatever as being really adverse. He has adopted what Rudolf Steiner somewhere calls the "confident attitude" toward his surroundings. He has no fear of circumstance, because he enjoys communion with the Lord of Circumstance. Thus anything which seems to be evil he regards with special interest. Like the shepherd in the New Testament parable, he is interested in those lost sheep of the House of Israel. To set in order what seems to be an example of disorder, is to treat evil as raw material for transmutation into the very forms of expression which will best suit his purpose. This is the secret of his work (Key 14).

Occult practice, in other words, does not confer magic power, nor enable one to attain it. What it does is to make us aware, through experience and reason, that we have magic power; and then such training is concerned with the orderly exercise of the power we have, to the end that by such exercise we shall see objectively around us a set of circumstances which agrees with our mentally conceived patterns (Key 4).

This does not mean, of course, that a true theurgist, or "God-worker," has power to impose on the world around him a pattern which represents only his personal notions of the way he would like things to appear. Rather does it mean that he formulates patterns in accordance with the way things really are. He knows, in short, that he lives in a universe on which he may depend for every good and perfect gift, and the geginning of all his projects is the recognition of the absolute dependability of the laws and forces of the universe (Key 12). His

practice leads also t o perfect reciprocal activity between the self-conscious and subconscious modes of his personal mentality, and to the harmonious relation of both to the superconscious Self (Key 6). Thus he becomes a conscious vehicle of the Life-power and his magic succeeds, because in every instance his "personal" volition is but the expression of the true cosmic order (Key 7). "My will is to do the will of him that sent me," is an accurate expression of the genuine theurgic state of mind (Key 9).

The real theurgist is said to tame wild beasts, because he thinks of all the forces in his environment as being essentially friendly to him. For him, Nature is never an enemy, but always an ally (Key 8). The play of forces around him is seen to be the manifestation of the same laws which are at work in his own being; and more than this, he recognizes the highest and dominant power in the cosmic mechanism as being identical with the Principle of Individuality at the heart of his own life (Key 10). He understands himself to be the incarnate Law, and restores the Law-giver to His rightful place on the throne in the palace of human personality (Key 11). This understanding is his, not as a consequence of sterile speculation, not as the outcome of mere reasoning, but as the result of a vivid interior perception, which has been described in these pages as hearing the Inner Voice (Key 5).

In every ritual of initiation, the candidate passes through a mystical death, and this dissolution refers to the passing away of the old concept of separate personality. The mortal separate man must die. He must be reborn as the immortal man, one with the Father, before he may exercise his magical powers (Key

13). New mental imagery must take the place of the old race-thought. The very idea indicated by the word "man" must be reconceived, and thus we find in the Apocalypse the statement: "To him that overcometh I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Revelation: 2: 17).

Similarly, in various occult schools the initiate adopts a new name representing his highest aspiration, or the mental conception of himself which his work is intended to build into his personality (Key 3). Yet this new name is not really new. Rather is it a reconstitution or restoration of something which has been forgotten. Thus the Chaldean Oracle admonishes us: "Explore the river of the soul, whence, or in what order, you have come; so that although you have become a servant to the body, you may rise again to the Order from which you descended, joining works to sacred reason."

Of like import is the parable of the Prodigal Son, where we read that he "came to himself." At the basis of all magical work is recollection of the real meaning and power of the Self (Key 2). The lightning-flash of inspiration which awakens us, and at the same time overthrows our prisons of delusion, is always a flash of this self-recollection. When we remember what we really are, we escape from the bondage of the sense of separateness (Key 16).

Nearly always our errors have their roots in fear; and generally these fears are part of the race inheritance. The occult point-of-view is just the reverse of what common sense, so-called, dictates. The fourfold occult maxim runs,

KNOW, WILL, DARE, BE SILENT; but the race mind has little courage. Popular proverbs disguise cowardice as prudence, and we are all more or less infected by this poison (Key 16). Absolute faith is indispensable to the practical occultist. Faith established by most careful weighing of evidence, faith arrived at by most careful discrimination (Key 11). Such faith is established when persistent effort has made subconsciousness a clear mirror, reflecting superconscious knowledge into the field of self-consciousness (Key 6). The beginning of such discrimination is the mental attitude the Magician typifies--continual endeavor to keep in touch with the power source above the conscious level, combined with habitual alertness, the fruit of long practice in concentration, directed steadily to watchful consideration of every detail of self- conscious experience (Key 1).

It cannot be said too often that magic effects no change whatever in the essential nature of things. Neither does it modify in the least the orderly sequence of cosmic manifestation. The magician awakens himself from a dream of delusion, that is all. He changes his point-of-view. He stops thinking of the world as his adversary, stops seeing it as something opposed to his will. Instead, he sees it as his domain, as the instrument of his self-expression, as something subordinate to the Spirit within him which is his true Self. Seeing it thus, he so experiences it (Key 4) For such a person, all need for artificial means of self-protection ceases. For him all the counsels of cowardice which the world calls "prudence" have no meaning. He rests secure in the consciousness that even at this moment his personality is a vehicle for the power of the

ever-victorious Lord of Creation (Key 7). He has transferred his consciousness from the outer rim of the Wheel of Fortune, with its succession of ups and downs, to the spiritual center where there are no fluctuations (Key 10). Not even death can frighten him, for when he has arrived at this state of consciousness he has made contact with that which is unaffected by any external change whatever. In that contact he finds that even death is an aspect of the activity of the One Self. For the skeleton reaper of Key 13 is, in fact, a representation of the transforming power of that Self, even as the other Keys of the series are representations of other aspects of the same power (Key 13).

Such are some of the meanings of this tableau, but they do not exhaust the significance of the Keys. You will do well to make entries in your occult notebook concerning any point which occurs to you as you look at the Keys. In your daily practice, it may be well to use only the four Keys concerned with the day's meditation, during the last five minutes of the practice period. But at the beginning of each practice period the entire magic square should be laid out, and not less than five minutes should be devoted to careful inspection of the Keys, and observation of their relations to one another.

Another hint. In every row of Keys notice what Key links any particular Key to the one which follows it in the row. For example, in the top row, the first card is Key 1 and the second is Key 15. The link between these two is Key 14. But the link between Keys 15 and 14 is Key 1; and that between Keys 14 and 4 is Key 10. Follow out this hint with the other rows.

MEDITATIONS

FIRST DAY: Keys 1, 15, 14, 4. I am a direct agent of the Limitless Life. The world I see is the projection of my own mental patterns. My true Self transmutes every semblance of adversity into a means for the perfect manifestation of my heart's desire. I RULE MY DOMAIN.

SECOND DAY: Keys 12, 6, 7, 9. Because I am essentially one with the Source of all existence, all things work together for my good. The elements of my personal consciousness are in harmony with themselves and with the superconscious Life which is their Source. My personal volition is not of myself, but is a calm expression of the universal order. THE LIGHT THAT LIGHTETH EVERY MAN SHINES ON MY PATH TODAY.

THIRD DAY: Keys 8, 10, 11, 5. All Nature and all her forces are my allies. The motive power of the cosmic mechanism is seated in my heart. I am the incarnate Law. THE WORD OF POWER UTTERS ITSELF WITHIN THE SANCTUARY OF MY INNER LIFE.

FOURTH DAY: 13, 3, 2, 16. Today I die to all the delusions of the past. The New Image comes to life in my heart of hearts. I recollect my true place in the universal order. I WAKEN FROM DELUSION.

FIFTH DAY: Keys 16, 11, 6, 1. I dare to be what I truly am. My faith is immovable. For I know what must appear as the inevitable consequence of what I have already discovered. IT IS MY PREROGATIVE TO BE AN ADMINISTRATOR OF THE COSMIC WILL.

SIXTH DAY: Keys 4, 7, 10, 13. The Spirit of Life which I am, rules all things. It is ever victorious. It is even now the master of every condition. THIS DAY I DISSOLVE ALL ILLUSION.

3rd Stage of Spiritual Development

CONSTANT SUMMATION 38

TAROT INTERPRETATION

LESSON 26- NO TITLE GIVEN

38 = 11.

The 20 ways of reading cards is thus always represented as JUSTICE (11) working as the power of STRENGTH (8) thru the agency of IMAGINATION (3) EMPRESS.

Corresponds to the 3rd stage of spiritual unfoldment represented by Key 17.

TAROT INTERPRETATION

LESSON TWENTY-SIX

The Tarot tableau for this lesson is:

5	15	16	2
10	8	7	13
6	12	11	9
17	3	4	14

Its constant summation is 38. Thus the meaning of the twenty possible ways of reading the rows of cards is always represented by Key 11, Justice, considered as the working of the power represented by Key 8 through the agency symbolized by Key 3. This square corresponds also to the third stage of spiritual unfoldment as represented by Key 17.

Thus we know that the constant significance of this square has to do with the manifestation of the Faithful Intelligence, represented by the letter Lamed and by Key 11. But we know also that the meaning of the square is limited to those aspects of the Faithful Intelligence which are the outcome of the operation of the Intelligence of the Secret of Works (Key 8) through the agency of the Luminous Intelligence (Key 3). We know, too, that the whole tableau must relate to the unveiling of truth in the practice of meditation (Key 17).

Here we may also make further application of the principle behind the hint given at the bottom of page 8, in the preceding lesson.

Since the summation of every row of Keys in this square is 38, and may be represented by placing Keys 3 and 8 side by side, it is evident also that Key 5 has to be taken into consideration in studying this tableau, because Key 5 is the link between Keys 3 and 8.

Meditation unveils truth, and thus establishes faith. Meditation is also a practice which utilizes the law that all subhuman forms of universal energy are under the control of human subconsciousness. This law, consciously recognized and utilized to develop creative imagination, is what enables us to establish the true magical faith--the faith which moves mountains, overcomes disease, banishes poverty, makes for happiness. Not blind faith, however. The woman seated on the throne of Justice wears no blindfold. The faith of the occultist is based on tried and tested knowledge. His faith is an imaginative extension into the future of that which he actually knows now. The true magical faith is confident expectation that what really is will continue to be what it is. This is just the opposite to the blind faith which puts up petitions to a God who is supposed to be susceptible to flattery. To ask God to ward off calamity, to plead with Him for special favors, is invariably to pray amiss. For such prayer assumes that He is the author of calamity, or that He is capricious.

To be sure, occult doctrine agrees with the prophet Isaiah in declaring that the One Life-power is the source of all conditions, including those we call evil. Certain it is, also, that the prayer of faith is answered, even though the God to whom it is addressed be wrongly conceived. No one who has given thoughtful attention to this subject can fail to be impressed by the incidents in the life of such a man as George Mueller, who conducted several orphanages in England on the assumption that God answers prayer. Yet an occult student would find it difficult to believe in the actual existence of a God such as the one to whom George Mueller addressed his prayers.

What is t h e explanation? Simply that Mueller's faith, blind though it was, had in it an element of truth. Nothing could shake his conviction that God is an unfailing source of supply for any good work. Mueller's faith, in short, was better than his theology. Nor should we overlook the important point that his faith never wavered, no matter what the appearances might be. Thus he never prayed that calamity might be averted. On the contrary, all his prayers were affirmative. He never lost his vision of the Life-power as a treasury of inexhaustible abundance.

True magical faith has the same steadfast quality, because a practical occultist accumulates so many evidences that the Life-power is dependable. Thus he never doubts that the mental patterns he conceives will be fully realized as objective conditions, manifest on the physical plane.

The beginning of his faith is in recollection. By careful examination of the memory record of his own personal experience, he learns to discern the operation of law in the events of his life. This careful examination of his own personal past is a regular part of his meditation practice. Every day, he reviews the events of that day, that he may see how the law has been manifest in those events; and he also devotes much time to examining the events of his earlier years, carrying himself back to his earliest memories (Key 2). As a result of this practice he overcomes many of his earliest delusions. He has now the perspective of a wider experience and a higher type of knowledge. Thus he is able to see how erroneous were many of the suppositions he once mistook for truths (Key 16). He recalls instances of seeming adversity, and sees that often the very

obstacles and limitations which distressed him were the actual causes of his real advance (Key 15). When, in addition to the practice of recollection, he adds the practice of listening to the Inner Voice, he soon begins to understand how true it is that he has been under guidance, even in those periods of his life when he seemed to be walking in utter darkness (Key 5).

Thus he begins to understand the working of the law of transformation. He learns the futility of the ignorant desire to keep conditions as they are. He sees how the law of eternal progress demands that old forms must give place to new. Thus he comes eventually to discover the mystery of life behind the veil of death, for one certain result of meditation is recovery of definite memories of past incarnations; and once the student has seen for himself that his present life is but one of a series, all fear of death leaves him (Key 13). From that time forward he understands that the ephemeral personality is a vehicle for the eternal Self (Key 7). As he continues his practice of recollection and meditation, it becomes increasingly evident to him that the outer conditions of his personal experience have been always the objectifications of his mental attitudes (Key 8).

Furthermore, he discovers that even those mental attitudes which were pain-bearing were beneficent, in that they brought him corrective experience. Then he sees that even his mental unfoldment is a cosmic as well as a personal process. He traces his progress upward from earlier states of comparative ignorance to his present stage of better understanding, and perceives that every step was inevitable. From

then on he has no doubt of the perfect completion of the process (Key 10).

In the earlier stages of spiritual development there is usually a strong sense of effort, even of struggle. For in those early stages the delusion of separateness is yet strong within us. But all sages testify with one voice that this sense of effort is itself delusive. It is not we who do the work. The power of the One Self carries us upward, and we are always under its beneficent supervision (Key 9). The practical occultist learns this truth by carefully examining the record of his own past life, and by careful observation of the lives of his contemporaries. Thus he learns that every human personality is a direct expression of the law which maintains the perfect equilibrium of the cosmic order (Key 11).

A direct consequence of this knowledge is the mental attitude of complete acquiescence. The true Initiate knows that the law is at work because he has seen it in various phases of his own life, and has observed it in the lives of others. Thus he surrenders himself to it without any reservation whatever (Key 12).

This, of course, does not come all at once. There must be steady practice. The records of memory must be scanned with great care. They must be stripped of all disguise. The outcome of this occult practice, which is not unlike the catharsis employed in psycho-analysis, is to establish a harmonious reciprocal relation between the self-conscious and subconscious elements of the personal mental life. The perfected condition thus attained is represented in the symbolism of Key 6.

It will not escape the attention of the alert student that right meditation is really the work which leads to the Knowledge and Con-

versation of the Holy Guardian Angel. More, whenever right meditation is established, one perceives that the personal life is, and has been always, an alchemical operation directed by that Angel. That is to say, it is not we who make progress, but rather that our improved state of consciousness, with its accompanying increase in our ability to control the conditions of our environment, is the outcome of the operation of the true Self upon its vehicle, our personality.

There is a hint of this in the words of Jesus: "I, if I be lifted up, will draw all men unto me." For these words imply the presence of a power superior to the personal man Jesus, and that power, which Jesus called "Father," is truly the Divine Operator who tempers our personal chemsitry so that we become more suitable vehicles for expressing what It really is (Key 14).

No part of our personal equipment is separate from the universal Being. Do we see things as they really are? Then we are but sharing the Divine Vision. Our personal command of circumstance is none other than the Universal Dominion, expressed in the conditions of time and space which constitute our personal environment (Key 4). Even the subconscious gestation of mental images, in consequence of which new ideas come into being within our field of personal awareness, is really a universal process. For there is no plane of being where the universal Life-power is not present, nor is there any phase of activity in which it is not the real Actor (Key 3).

Truth itself is identical with the One Spirit, and though it may seem to us, at first, that we uncover truth by meditation, the time will come when we understand that we are dis-

posed by the One Self to adopt the practice of meditation. Thus we begin to realize that any man in meditation is merely a specific example of the method whereby the real nature of the One Life unveils itself to human consciousness. God in us unveils Himself to Himself (Key 17).

Thus when Patanjali says meditation is an unbroken flow of knowledge in a particular object, reflection makes it evident that true meditation is participation in the One Spirit's unbroken flow of knowledge in all things. Really to meditate, then, is to be identified, during meditation, with the Divine Consciousness of some aspect of reality. This, indeed, is why all genuine occult literature lays so much stress on the importance of meditation (Key 17). In meditation, the personal mentation, always intermittent and spasmodic, is wholly suspended. Thus a sage in Samadhi is in a state of trance; and in the deepest stages the trance is so complete that it counterfeits death (Key 12).

Yet this suspension of personal activity is accompanied by a tremendous enhancement of real consciousness. The personal vehicle is at rest. The senses are completely quiescent. Yet the Self is wide awake, and there is no cessation of Self-consciousness. He who emerges from the trance of true meditation does not ask "Where am I?" Neither does he make any inquiries as to what he has said or done, for he has never lost consciousness for a moment.

What has happened has been that his consciousness has been functioning at a higher level. From that level he invariably brings back with him definite knowledge, and equally definite ability to exercise power beyond the limits of ordinary personal consciousness (Key 7). For such an one has, in Samadhi, remember-

ed what he really is, and the glory and power of that recollection manifest themselves (Key 2)

Recall, then, what was said early in this lesson. The beginning of meditation is careful examination of the memory record of your personal existence. Combined with this must be the attitude of listening for the comment of the Inner Voice, as it explains the significance of that record. This must be a daily practice (Key 5). The result will be that you will gain knowledge of the Great Secret. This knowledge can never be imparted adequately by human words. Only its bare outline has been given in any occult writing. It is symbolized in Tarot by Key 8. From the inner revelation of this Great Secret, the practical occultist derives his open-eyed, magical faith (Key 11). The immediate outcome of that faith is what medieval writers on magic called the Knowledge and Conversation of the Holy Guardian Angel. To know that Guiding Presence, to share in its perception, to receive through it the wisdom and power of the Pure Spirit--this is the consequence of meditation (Key 14).

MEDITATIONS

FIRST DAY: Keys 2, 16, 15, 5. I remember today what I really am. This recollection enables me to destroy erroneous mental constructions. I face my problems gladly, for they are my opportunities to demonstrate power. MY LIFE THIS DAY IS A LESSON IN THE MYSTERIES OF THE HIGHER LAW.

SECOND DAY: Keys 13, 17, 8, 10. All transformations of circumstance are for my good. My body and my environment are plastic vehicles for the limitless power and wisdom of Eternal

Spirit. They are the out-picturing of my vision of the Self. THE LIFE OF THIS DAY IS A CYCLE OF THE ETERNAL EXISTENCE.

THIRD DAY: Keys 9, 11, 12, 6. It is not I who do this day's work, not I who enjoy this day's pleasures, not I who experience this days difficulties. All these events are part of the balancing of Heaven's accounts. I am but the witness of the operation. LET ME QUIETLY OBSERVE THE PERFECT WORK.

FOURTH DAY: Keys 14, 4, 3, 17. I submit joyfully to the tests this day brings. Through me the Universal Dominion expresses its perfect command of circumstance. It works below the surface of my consciousness to develop more beautiful forms of expression. GOD IN ME UNVEILS HIMSELF TO HIMSELF.

FIFTH DAY: Keys 17, 12, 7, 2. Truth itself is the basis of my personal existence. Nothing can separate me from its unfailing support. No slightest detail of my personal life but is a manifestation of Universal Spirit. I REMEMBER MY CREATOR.

SIXTH DAY: Keys 5, 8, 11, 14. Be Thou my Guide, O Teacher of all teachers! Let me be strong in Thy strength. Let me be faithful in act, in thought, in word. I AM OVERSHADOWED BY THE PROTECTING PRESENCE OF THE ALMIGHTY.

CONSTANT SUMMATION 42

4th Stage of spiritual Development

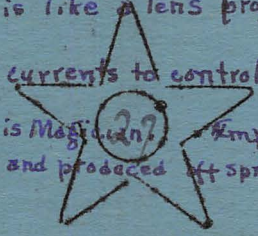
TAROT INTERPRETATION

Key 6 - working as the operation of Key 2 working thru Key 4

True Vision is a spiritual power whereby Astral Fluid is condensed into visible, external forms.

Metaphysical light shines thru pineal gland and energizes it so that sight center is like a lens projecting the astral fluid

Control solar and lunar currents to control sight power



Emperor - sight. Mercury is Magician. Emperor is Magician when he has united with Empress and produced offspring.

TAROT INTERPRETATION

LESSON TWENTY-SEVEN

The Tarot tableau for this lesson is

6	16	17	3
11	9	8	14
7	13	12	10
18	4	5	15

The constant summation is 42, indicating Key 6, the Lovers, considered as the operation of the principle symbolized by Key 2, working through that represented by Key 4. This square corresponds also to the fourth stage of spiritual unfoldment, represented by Key 18.

As you know, Key 6 represents the Disposing Intelligence corresponding to the letter Zain. Key 2 stands for the Uniting Intelligence, attributed to Gimel. Key 4 is the Tarot symbol for the Constituting Intelligence corresponding to Heh. The Book of Formation says the Uniting Intelligence is the "essence of glory." This essence is mind-stuff, symbolized by the robe of the High Priestess, blue and shimmering, because it represents the "Water" of the alchemists, the Astral Fluid which solidifies in all the forms of the physical plane. Thus this lesson has to do with the means whereby the Astral Fluid is utilized through the activity of the Constituting Intelligence, which is said to "constitute creative force in pure darkness." The Constituting Intelligence operates principally through the organs having to do with the function of sight. This phase of the Life-power's activity is what leads to true vision.

The power of true vision is a spiritual power, whereby the Astral Fluid is condensed into

visible, external forms. The sight center in the brain, when it is perfected, and when it is able to exercise its highest functions, because metaphysical light is streaming through and energizing the pineal body, is like a lens through which Astral Light, in fluidic form, is actually projected into the outer conditions of the physical plane. Read very attentively here, for this is the essential secret of true magic, or theurgy. He who sees truly is an immediate instrument of the Constituting Intelligence which actually builds the forms and conditions of the external world. The mysterious power of transformation exerted by adepts, the power of performing miracles, the power to heal sick bodies, the power to bring about changes in the constitution of physical forms, is none other than this.

To see truly is to be able to control the positive and negative currents of the Astral Light. These are the solar and lunar currents of Prana, concerning which a Hindu book says: "To those men who practice, and thus always keep the sun and moon in proper order, knowledge of the past and future becomes as easy as if they were in their hand." In the alchemical books, also, the Great Work is said to consist in right control of the Sun and Moon. Note the implication here. The Sun and Moon are, respectively, the luminaries of day and of night, the sources of light whereby we are enabled to see. Their light is the basis of our power of vision. Thus to control the solar and lunar currents is to control our sight power. Hence the alchemical books tell us the Great Work is performed by the Sun and Moon, with the aid of Mercury.

You will remember that the Disposing Intelligence attributed to Zain is also related to

the Mercurial sign Gemini, represented by Key 6. In Tarot, Mercury is the Magician, and you have been taught that the Emperor is the same as the Magician--that the Emperor is the Magician, after the latter's union with the High Priestess has transformed her into the Empress, who bears his children. Thus Mercury, the planet ruling sight, according to astrology, is occultly connected with the letter Heh, although that letter corresponds also to the sign Aries, ruled by Mars.

The head and brain, and particularly the eyes and the sight center, are the instruments of what is personified as Mercury. The force at work through these centers is the Mars energy. Thus in Key 1, we see the Magician wearing a red outer garment, and red is the color of Mars. Again, in our color scale, the tint assigned to Gemini is orange, and on the Tree of Life, the same color is given to Splendor, the eighth Sephirah, which is the "Sphere of Mercury." Orange is the mixture of red, the color of Mars, and yellow, the color assigned in our scale to Mercury. All this may seem somewhat involved and technical, but it is included here for the benefit of students who have special aptitude for following up clues leading to the solution of alchemical and magical problems. Readers whose bent lies in other directions need only remember that the essential fact indicated by all these correspondences is the fact that the mental part of true vision is Mercurial, while the force involved is what astrology represents by Mars.

Seeing truly is as much an act of imagination as it is a manifestation of the laws of optics. Our physical vision has to be supplemented by mental imagery (Key 3). The perception of true relationships is supersensual, the

consequence of meditation. To see truly requires the correlation of all our senses, and the sublimation of their reports into a higher order of knowing (Key 17). From superficial sense knowledge we gain only material for a structure of error, certain sooner or later to be overthrown by a sudden influx of light from superconscious levels (Key 16). The balance of conscious and subconscious activities symbolized by the Lovers cannot be maintained while the sense of separateness persists, for while we are imprisoned in that delusion the conscious and subconscious phases of our personal mentality are, so to say, in disguise. Thus the falling figures in Key 16 are shown clothed, but in Key 6 the man and the woman are nude, to show that neither hides anything from the other.

Before the Great Work is finished, it seems to us as if we are making various experiments; but when the operation reaches its term, we know the personality itself has been the subject of the transmutation worked by the true Self, from superconscious levels (Key 14). The conscious mind is only a transmitter of light from above. Thus, in the Tarot tableau given in TAROT FUNDAMENTALS; the Magician is placed over Strength, to show that the subconscious modifications come immediately from him; but at the same time he is shown lifting his right hand, holding the wand, and pointing downward with his left hand, to indicate that he is merely a transmitter of energy drawn from above, which he directs to planes below.

The power, therefore, which tames the lion in Key 8, has its origin in the superconscious. It comes from the height where stands the Hermit, and its direct effect is concerned with

processes of body-building related to the zodiacal sign Virgo. The progress of any human being along the Path of Return which leads to adeptship, and from adeptship to mastery, is really a series of bodily transformations. It is a chemical process of purification and sublimation, which results in the weaving of a finer and subtler vehicle for the Spirit (Key 9). It is also a process which brings about the elimination of the grosser elements of the physical organism, and the fine adjustment of all the forces within it (Key 11).

Our personal unfoldment is more than personal. It is a special manifestation of universal laws and forces, in the field of action represented by the life of a particular personality. The whole universe manifests within and through each of us (Key 10). Our lives are always utterly dependent on the cosmic life; but until we reach a certain stage of unfoldment, we do not know this. We come to this stage, and then we become aware of our dependence, and gladly submit ourselves to the cosmic life (Key 12). This results in the utter dissolution of false, seemingly separated personality, and this dissolution is the "mystic death" (Key 13). It is a transfer of consciousness from the vehicle to THAT which is the rider in the vehicle. It is a change from the bustle and disquiet of separateness to the still calm of the One Life. Therefore is the chariot, in Key 7, shown at rest, with the two sphinxes couchant.

In reality, then, there is no adversary. As man progresses in understanding, he synthesizes the hosts of devils imagined by his ancestors into one Prince of Darkness. Yet even this Enemy is a figment of man's imagination. Just as a page of cipher manuscript contains inevit-

ably the clues enabling a cryptographer to decipher it, so do all the semblances of antagonism which the universe presents to the uninitiated reveal to the better instructed the truth that all things are really working together for the liberation of man's spiritual powers (Key 15).

Sooner or later, every human being reaches the stage of unfoldment where the meaning of life is made known, where the significance is revealed, where the Way of Liberation is made plain. The Inner Voice speaks, and as we listen and obey, delusion vanishes (Key 15).

Then we see all things as they really are. This true vision, which seems to set everything in order, is really perception of an order which is eternally present. The vision does not impose order in place of disorder, though that is what seems to happen when the results of true vision are noticed by those who, as yet, are unable to see truly. Just as the outlines of objects are not really blurred, though they seem vague to a sufferer from astigmatism, so the universal processes are never disorderly, nor ever antagonistic to human welfare; and when our vision is corrected we simply see the order which has been there all the while (Key 4).

This better seeing is the result of a definite bodily transformation. It is brought about by the sublimation of the natural body--by a gradual alteration in the body-chemistry and structure, which makes the physical organism a suitable vehicle for the manifestation of rates of vibratory activity higher than those expressed through the physical organism of the merely natural man (Key 18).

The fact that adeptship and mastery are consequences of profound alterations in physical

chemistry and structure cannot be too strongly emphasized, for in these days there is a tendency to accept the error that liberation is a matter of mind alone--or, at least, a matter having to do with higher planes, to the exclusion of the physical (Key 18). The mystic death mentioned on a preceding page is a real dissolution of physical cells--an elimination of cells impregnated by the consciousness of separateness (Key 13). The elimination i s automatic, to be sure. In large measure, it is imperceptible; yet it is none the less actual. For when the animal nature is brought under control, it ceases to be the animal nature (Key 8). The initial impulses which effect this thorough-going transformation are passed down into the organic level from the human level of subconsciousness, and they follow changes in our mental imagery, changes effected by acts of concentration (Key 3).

Continual practice in discrimination, continual exercise of intellectual power, to the end that the functions of conscious and subconscious levels of the personal life may be rightly exercised, is required to effect these changes. This may seem to contradict what has just been said, to the effect that the work is really performed by the Higher Self. The contradiction, however, is only apparent. In Key 6, it is the power of the angel above the man and woman which is specialized in their particular activities. The angel, therefore, is understood as being the real Actor. Nevertheless, what is below him acts also. To say the One Self does the work is by no means to absolve ourselves from the duty of effort. So long as effort seems necessary, so long it is necessary. The illusion of separateness is not

what we are working against, but the delusion which fails to recognize the illusion as such, and fails also to understand how that illusion is necessary to the Life-power's self-expression in the universe and in the life of man (Key 6).

The real Self of every human being is none other than the Eternal Watcher, pictured in Tarot as the Hermit. But so long as one is not completely identified with that One, the illusion of separateness persists, and this requires us to act as if our own practice and our own efforts were what bring about the changes through which we attain to liberation (Key 9).

Whether we know it or not, we are utterly dependent on the universal Life-power. Whether we know it or not, we do nothing of ourselves. Knowing this marks a definite stage of spiritual unfoldment. We ripen into it, as a fruit which is acid and poisonous in its green state ripens into sweetness and healthfulness in due season (Key 12).

With such knowledge comes a new attitude toward seeming adversity, toward the criticism of others, and especially toward the mental state of those who misjudge and calumniate us. The unripe person hates his adversaries, longs for a day when he shall be freed from all adversities, damns those who speak ill of him, and, unless he is perfectly comfortable, questions the justice of cosmic law. He who is ripe truly loves his enemies, knows that no proverb is truer than the saying, "Sweet are the uses of adversity," pities the mental darkness of those who misunderstand and condemn him, and looks upon discomfort as a signal that he has an adjustment to make, somewhere in his personal mechanism (Key 15).

Persons attracted to Tarot and similar studies are approaching ripeness. They have had glimpses of a higher state of human existence than that which is pictured to us by our daily newspapers. Thus they have attracted the notice of those riper men and women who are ahead of us on the Path of Return. From those riper elder brothers and sisters of mankind comes all such teaching as this. It is based on their own experience, an experience we may share, if we choose.

MEDITATIONS

FIRST DAY: Keys 3, 17, 16, 6. The harvest of wisdom ripens in the field of my subconsciousness. Day by day my vision of truth becomes clearer. I welcome the overthrow of my former errors. T H E OVERSHADOWING PRESENCE DISPOSES ME TO FAITHFULNESS.

SECOND DAY: Keys 14, 8, 9, 11. In this day's experiences the One Life refines and purifies my personality. I am made whole by the Universal Medicine. The One Will forms my flesh and blood, according to its perfect pattern. THE LAW OF LIBERTY SETS ME FREE.

THIRD DAY: Keys 10, 12, 13, 7. The Life-power already is all that I want it to be. Its power is the immovable basis of all my personal achievement. That power dissolves everything in my personality that seems to obstruct its free self-expression. I AM BEING FASHIONED INTO A PERFECT VEHICLE FOR THE VICTORIOUS ONE.

FOURTH DAY: Keys 15, 5, 4, 18. I fear no evil. For as I listen and obey the instruction

of the Inner Voice, delusion vanishes. I see the heavenly order wherever I look. I AM BEING TRANSFORMED INTO THE LIKENESS OF THE ONE SELF, THAT SELF WHICH SEES NAUGHT BUT THE PERFECTION OF ITS DIVINE MANIFESTATION.

FIFTH DAY: Keys 18, 13, 8, 3. Today marks another stage of progress along the Path of Return. Today marks the utter dissolution of some error of thepast. Today is a more perfect expression of the inexhaustible strength of the One Life. TODAY BRINGS ME NEARER THE GOAL OF TRUE WISDOM.

SIXTH DAY: Keys 6, 9, 12, 15. This day I manifest harmony. I look upward toward the heights. I rest secure in the knowledge of my union with the Life-power. I RENEW MY STRENGTH.

TAROT INTERPRETATION

CONSTANT SUMMATION 46

Key 10 is considered as the operation of the principle symbolized by Key 6, working thru what is represented by Key 4.



TAROT INTERPRETATION

LESSON TWENTY-EIGHT

The Tarot tableau for this lesson is

7	17	18	4
12	10	9	15
8	14	13	11
19	5	6	16

The constant summation is 46. This indicates Key 10, the Wheel of Fortune, considered as the operation of the principle symbolized by Key 6, the Lovers, working through what is represented by Key 4, the Emperor.

Through its connection with the letter Kaph, Key 10 is related to the 21st path on the Tree of Life, named "The Intelligence of Desirous Quest." The Book of Formation says: "It is so called because it receives the divine influence which flows into it, and through it sends a benediction upon every mode of existence."

The meaning of the letter-name Kaph is "a grasping hand." Comprehension is thus the fundamental meaning of all that is represented by the letter and the corresponding Key. What is comprehended is something already given. We have to become properly receptive to the universe before we may grasp its significance. A true Qabalist is, first of all, a receptive person. The whole mental training of a practical occultist rests on this foundation of adequate receptivity to the influx of the impulses of the Life-power.

These impulses come to us through the sense channels, from without, and from superconscious levels, through the inner sensorium, from within. Right comprehension is the result of

balancing the two kinds of impulse. From without we receive impressions which make us aware of the facts of existence. From within we receive the intuitions which enable us to grasp the meaning of the facts.

The Universal Mind, which eternally grasps both the facts of existence, and their significance, is regarded by occultists as being an immediate presence in every human personality (Key 4). The degree in which that presence is felt, the measure in which the perfect knowledge of the One Life is expressed in personal consciousness, are matters largely conditioned by the state of the personal organism. A highly developed organism is more responsive, and expresses the heavenly vision more clearly, just as a fine radio has greater range, finer selectivity, and better tonality than a cheap one (Key 18).

In occult practice, right meditation is the method used to refine the physical vehicle. Contrary to outward appearances, a man in meditation is not merely passive. By an intense act of will, he maintains an unbroken flow of knowledge in some particular object. Meditation begins with intense concentration on some fact of sense-experience. The passivity of outward appearance presented by the still body of a person deep in the meditative trance is in sharp contrast to the intense activity within, characterizing true meditation (Key 17). The outer vehicle is quiet, but the inner life is active and alert (Key 7).

After a certain amount of technical preliminary training in concentration, meditation should be used in connection with some particular object suggested by whatever problem may be uppermost in the student's life. Remembering

always that the appearances of diversity which constitute a problem are appearances caused by his own ignorance of some element of the situation, the practical occultist faces his problem squarely, making no attempt to avoid it or to escape from it. He knows from experience that every problem contains its own answer, and in meditation looks for the answer (Key 15). He knows, also, that the real Self, above and behind his personality, already knows the answer, and in his meditation seeks merely to make himself receptive to the influx of that higher knowledge (Key 9).

In this kind of practice, the underlying principle is the fact that no circumstance whatever is separate from the unbroken succession of events constituting the universal order. The conditions which seem to be adverse, the situations which appear to us as problems, are merely aspects of the universal order, whose relation to the whole, and to ourselves, we fail to perceive. Meditation enables us to receive from superconscious levels the Life-power's perfect knowledge of the significance of any given situation (Key 10).

Thus one of the means to the attainment of right comprehension is the mental attitude of complete passivity in relation to the supporting presence of the Life-power. That is to say, the practical occultist recognizes the truth that every detail of his personal life-expression is really just a particular manifestation, in time and space, of the universal Life. To that Life he surrenders himself utterly, and the more complete his surrender, the more perfectly does his personality express the Life-power's command over every circumstance. His secret is that he submits his whole exist-

ence to the direction of the Life-power (Key 12).

No amount of argument will ever convince anybody that this procedure will actually produce good results. All the proverbial wisdom of the race is against it. Nothing in ordinary experience seems to support the occult doctrine. Yet, as one approaches what the occult schools so often call ripeness, some dim realization that one's whole existence is actually just a particular manifestation of universal activities begins to dawn in the mind of the seeker for liberation (Key 11).

From this initial vague awareness, to the point where the seeker passes through the "mystic death" which utterly dissolves his former personality, and completely transforms the fundamental motivation of his existence, there is a steady, but almost imperceptible, growth in consciousness (Key 13). After this transformation, the person in whom it has occurred knows at first hand that his personal being is a particular example or demonstration of the powers of the universal Life (Key 14).

The ultimate outcome of this demonstration is complete verification of the truth that the Higher Self is master of all conditions. The first stages of the demonstration bring the student's own body and all its forces under control of his mind. Later stages of growth bring animal life outside his body under his mental control. Still more advanced stages of development make him master of the forces of the vegetable kingdom. The final stages of the Great Work give him command of the elemental forces of the inorganic or mineral kingdom. He in whom the Great Work reaches its final term appears to his contemporaries to be a

worker of miracles; but in his own understanding he is no more than the passive instrument of a higher power. Thus, with Jesus, he says: "I do nothing of myself. The Father worketh hitherto, and I work."

The true cause of the marvels which excite the admiring wonder of his contemporaries is understood by an adept to be the already-existing command of circumstance inherent in the nature of the Life-power. This command of circumstance is an eternal fact. It was an actual reality, long before the particular time when it is demonstrated through the personality of a given adept. "My Father worketh hitherto." In consequence of that working, says the adept, "I work" (Key 8).

Worldly wisdom regards each man's life as being his own personal affair. The basis of all worldly precept and practice is the fallacy that every human being is a separate unit. This false interpretation of the meaning of personality must be destroyed before the Great Work may be completed in the field of time and space which is the setting for the life of any given personality (Key 16).

Careful examination of one's own states of consciousness helps overcome the error. When the operations of the self-conscious and subconscious levels of the personal life are watched closely, it becomes evident that the forces at work do not originate in either of these two fields of action. Self-consciousness and subconsciousness are, both of them, essentially relative in their operation. We respond consciously and subconsciously to various stimuli, but the stimuli themselves originate outside the limits of personality. Even the power to respond comes from outside the personal

field. Any one may discover this for himself, as a result of considering attentively the physical and mental activities of his personal existence. By the angel in Key 6, Tarot represents the true source of the powers expressed through personality, and the symbolism of that Key shows the actual relation of the conscious and subconscious aspects of personality to the superconscious Life-power (Key 6).

On the practical side, furthermore, he who will merely assume the presence in his life of a real source of knowledge, always ready to guide those who listen for its instruction and obey it, will soon receive abundant evidence that his assumption is correct. To him who listens and obeys, the Inner Voice gives freely of its wise counsel (Key 5).

Under its guidance, there is, in due season, a complete regeneration of renewal of the elements of personal life. This is the "new birth," so often mentioned in sacred and occult writings. It fashions the whole personality after a new image. The new man is imbued with the feeling that he is actually risen from death, that he has experienced in his own person the mystery of resurrection (Key 19).

The truly "twice-born" or regenerated person turns his back on the restrictions of our ordinary existence. He faces in another direction. He stands, so to say, in a magic circle, and every detail of his life is part of a magical ceremonial, productive of wonderful results (Key 19). His daily experience is a continual verification of the underlying principles of practical occultism (Key 14). His inner life is a state of joyous union with the Higher Self. Nothing resists his will, because he has completely identified his "personal will" with

the One Will behind the order of the universe. Note well the significance of the verb, identified, and you will get at the inner meaning of what you have just read (Key 9). In short, an adept is able to give every outward and visible sign of mastery because he has come into full realization of the truth that his true Self is none other than the Eternal Master of All (Key 4).

In Chapter 3 of the Bhagavad-Gita, Krishna says: "There is nothing for me to do in these three worlds--nothing unattained that is possible to attain; still I am present in action." The Supreme Self is the Doer of all. He is present in action, and the action is unceasing. Yet is He also eternally at rest in his own Divine Perfection (Key 7). The cycles of manifestation follow each other in the unending flux of involution and evolution, yet the Self remains poised and unmoved, like the sphinx at the top of the wheel in Key 10.

Unceasing change of form, necessitating the passing away of old forms that new ones may come into manifestation, is the framework of the Life-power's self-expression. As The Book of Tokens has it: "I am the germ, I am the growth, I am the decay." Yet the Self remains unchanged in the midst of change (Key 13). Only forms perish. Thus only those systems of action are doomed to destruction which rest on the false assumption that there can ever be any permanence in form. The attempt to establish forms which shall be everlasting is the fundamental error, exemplified by the story of the Tower of Babel (Key 16).

Thus the right interpretation of the Intelligence of Desirous Quest, and of Key 10, its representative in Tarot, may be stated thus:

Right comprehension of the cyclic nature of manifestation shows us clearly that there is, during any great period of expression, an unbroken involution of spiritual potencies, balanced by an unbroken evolution of manifested forms of expression. No form can be final, because no form can terminate the manifestation of inexhaustible possibilities.

This is the same idea expressed at the beginning of the Tarot series by the picture of the Fool. No matter to what height of self-expression the Life-power attains there must be always a greater height beyond. To know this is to be free from two mistaken desires:

1. The desire to perpetuate some particular form;

2. The desire to attain to some form of expression which is believed to be ultimate or final.

The wise man's liberation is not the attainment of some changeless condition. Even if that condition be thought of as being altogether formless (from our point-of-view), a closer examination of the thought will show that the so-called "formless state" is really a vague uniformity--something like the old lady's notion of heaven, as a place where we shall be "all one happy mass."

No, liberation is nothing like that. It is said to consist in spiritual knowing, because spiritual knowing is conscious identification with THAT which, though it enters into all forms, is restricted by none of them. The object of our desires, then, is not a form at all, but the spiritual Reality behind all forms. We do not seek a final condition, because reason tells us there can be no such thing. Our quest is for identification with

that which is beyond all bonds of name and form. Our goal is nothing short of Life Eternal, and it has been said by the greatest of Masters: "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent." The American translation is better here: "Eternal life means knowing you as the only true God, and knowing Jesus your messenger as Christ." This, of course, is the position of the Western School, and its inner significance is elaborated in our lessons on the MASTER PATTERN and the TREE OF LIFE.

MEDITATIONS

FIRST DAY: Keys 4, 18, 17, 7. The Universal Mind, comprehending all phenomena and their significance, is a real presence in my life. Daily I become more and more responsive to the influx of its wisdom. Established in right meditation, I see this day new forms of truth. MY PERSONAL LIFE IS THE FIELD OF MANIFESTATION FOR THE VICTORIOUS SPIRIT.

SECOND DAY: Keys 15, 9, 10, 12. Every problem contains its own answer. My true Self knows now whatever is hidden from my personal vision. Every situation in which I find myself is an aspect of the universal order. THIS DAY I RESIGN MYSELF UTTERLY T O THE UNFAILING SUPPORT OF THE ONE REALITY.

THIRD DAY: Keys 11, 13, 14, 8. All my personal actions are but particular expressions of universal powers. Day by day I am transformed into a more perfect likeness of my true Self. I am under guidance always. MY TRUE SELF IS NOW MASTER OF ALL CONDITIONS.

FOURTH DAY: Keys 16, 6, 5, 19. Nothing in my life is, or can be, separated from the Universal Life. The true source of all my personal activities, conscious and subconscious, is a power flowing into the field of personality from the superconscious. As I listen and obey, the Inner Voice gives freely of its wise counsel. THIS IS A DAY OF REGENERATION.

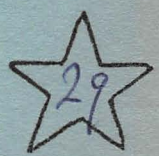
FIFTH DAY: Keys 19, 14, 9, 4. My whole life is a ceremony, expressing the heavenly order. This very day I verify the principles of true occultism. I identify my personal volition as being one with the Universal Will. MY TRUE SELF IS THE ETERNAL MASTER OF CREATION.

SIXTH DAY: Keys 7, 10, 13, 16. The Supreme Self is present in all action. It remains poised and firm in the midst of change. Let forms pass: IT remains. I AM FREE FROM DESIRE FOR THE CONTINUANCE OF ANY FORM.

TAROT

INTERPRETATION

3 centers: ☋ – pituitary body
♀ – throat
– auditory center in brain
are active when we hear the Inner Voice.



TAROT INTERPRETATION

LESSON TWENTY-NINE

THE TAROT tableau for this lesson is as follows:

8	18	19	5
13	11	10	16
9	15	14	12
20	6	7	17

The constant summation is 50. This indicates Key 5, the Hierophant considered as the operation of the power of Key 0, the Fool, through the agency of Key 5.

This tableau, then, may be expected to show how the power of intuition (Key 5) formulates the energy of superconsciousness. That energy is represented by Key 0. Thus the whole tableau will be more or less related to the mode of consciousness known in Qabalah as the Triumphant and Eternal Intelligence, said to be ''the delight of glory, the glory of the No-thing, veiling the name of Him, the Fortunate One...the Garden of Eden, prepared for the righteous.'' As we have written elsewhere: ''This path is called 'the delight of glory, the glory of No-Thing,' because when at last we do hear, the message of the Inner Voice is one of purest joy, and the joy is that which comes when our interior hearing enables us to identify the Self in us with that eternal I AM

whose very essence is the AIN or No-Thing which we call 'All the power that ever was or will be.' The glory of that power is then revealed to us, and the experience is what Hindus call 'Existence-Knowledge-Bliss Absolute'.''

This revelation of the real nature of the Self includes the perception of conscious immortality, symbolized in Tarot by Key 20. To hear the Voice of the Eternal is truly to share its knowledge that the Self never was born, and shall never die. Hence an old magical manuscript quoted by Eliphas Levi declares that he who knows the secret of the letter Vav, to which the Hierophant is attributed, ''knows the reason of the past, present, and future.'' Past and present and future have their reason for existence, or their cause, in eternity. Eternity is always *Now*. When the Inner Voice speaks, the fact of eternity is *a direct, present realization, and is seen to be the cause of the illusion of time.*

Three centers of the body are active when we hear the Inner Voice---the auditory center in the brain, the pituitary body or Moon center, and the Venus center in the throat. Thus we are told by astrologers that the sign Taurus, ruled by Venus, and

place of the Moon's exaltation, governs the throat and ears. In listening to the Inner Voice we really hear, but the vibration of the three centers involved in this interior hearing is set up by the impact of energy originating in superconscious levels, instead of being caused by air-waves impinging on our ear-drums. That is, the physiological apparatus for ordinary hearing is set in motion by etheric impulses, having their origin in the Universal Mind)Key 5). Such interior hearing is greatly facilitated by our conscious realization that sensations may be experienced without the stimulus of forces having their origin in our external physical environment.

As soon as we understand that the ''inner sensorium'' which gives us spiritual hearing, spiritual sight, and other spiritual sensations, is none other than the sense apparatus ordinarily excited by physical stimuli, much of the mystery concerning the higher kinds of perception is dissipated. Then we can turn away from outer sense stimulus intentionally, in order to be in a receptive attitude toward the spiritual stimuli which arouse the higher and inner sensations. This is exactly what is represented by the symbolism of Key 19, and the two figures of

that Key are shown as little children because, when we begin this practice, we have to learn the significance of our interior sensations just as children have to learn the meaning of ordinary sensations (Key 19).

By turning our attention to the inner life we gradually organize these bodily centers which are our means of contact with the higher planes. The path shown in Key 18, therefore, leads to heights in the far background of the picture. Thus in accordance with an ancient convention of symbolic art, the hint is given that the goal of occult practice, the height of interior Reality which is the background of our external life, and the source of power whence all the forces of the external life are derived, *may be experienced directly*. We cannot hear the Inner Voice unless we have ears to hear. Organic development is an indispensable condition for spiritual experience Key 18.

This development follows automatically when we grasp intellectually the principle involved, and make that principle the basis of our practice of life. For subconsciousness, always amenable to the dominant suggestion originating at the self-conscious level, is the body

builder. We have merely to see to it that our thoughts, words and acts formulate the fundamental idea that we are on the Path of Return, that we are ripening into beings having ears to hear, and eyes to see. The subconscious organizing power automatically takes care of the complex processes whereby the actual physiological readjustments are effected (Key 8).

The earlier stages of that readjustment resemble what occurs when a new building is erected on the site of an old one. What happens first is that the old building is torn down. Thus, whenever any person seriously undertakes to live the life of regeneration, he invites and experiences a period of mental and emotional and physical upset. Every true occult teaching announces this fact in no uncertain terms; but the egotism of many beginners often leads them to believe they will be shining exceptions to this invariable rule. Thus many who begin occult work with enthusiasm abandon their practice before it has gone far enough. They bewail their apparent misfortunes, and, in a vain effort to eat their cake and have it too, fail miserably (Key 16).

Yet even this apparent failure is but part of the ripening process.

All of us have probably failed again and again, but our inability to remember past incarnations mercifully hides those failures behind a veil of forgetfulness. From these abortive attempts, however, comes the impulse which drives us now to seek release. Sooner or later, that impulse will be fully realized, and we shall reach the term of our quest (Key 10).

Faithful adherence to what we do know, and faithful practice of the best type of life our present understanding shows us, are indispensable. Intermittent, casual effort is of little avail. There must be daily--yes, hourly and momentary--adjustment. Continual vigilance, careful weighing of every motive and of every act, determined elimination of every mental, emotional and physical state which holds us back--these are necessary to the unfoldment of the higher orders of knowing (Key 11).

By this time it must be familiar to you that the secret of the Great Work is dissolution--and how often have you been told that dissolution and death are synonyms! Your old personality must be utterly dissolved before the new personality can be formulated. Just as a caterpillar's body, inside its cocoon, loses

all its characteristic parts, and is resolved into a homogeneous mass, so does the occultist's mental concept of personality have to be dissolved before it may be reconstituted in the New Image (Key 13).

This dissolution is not destruction of the physical body. It is the renunciation--the total renunciation and repudiation-- of the conception of human personality held by the uninitiated or wordly man. It is the reduction of that false notion to absolute nothingness, until the seeker's consciousness retains no trace of affinity with the world's false interpretation of the meaning of personality. This utter reversal of ordinary opinion is the true meaning of alchemical dissolution (Key 12).

He who regards every event of his life as being a particular dealing of God with his soul acts from motives quite other than those which are behind the ordinary person's thoughts and deeds. The psychological effect of this new point-of-view is very important. No one but a very ignorant person can possibly believe that his "*own*" powers are adequate to effect the work of regeneration. We must invoke the aid of a power higher than ourselves, if we are to succeed in the Great Work.

Ageless Wisdom gives rational support to our faith, instead of the irrational acceptance of creeds and authority demanded by exoteric religion. Faith we *must* have; for we can never succeed without it; but ours is a reasonable faith, susceptible to experimental verification (Key 14).

Our work in practical occultism demands a faith like this, because the occultist is confronted, early in his endeavors to escape from delusion, with many a vivid apparition of the Terrible. The Dweller on the Threshold is by no means a fanciful creation of romancers. By no means does the adoption of the occult way of life immediately remove all problems from our path. On the contrary, our earlier experiences usually bring us face to face with a host of problems which are not less terrifying because their existence is not even suspected by an ordinary human being (Key 15).

Not the least of those is the sense of utter loneliness which often descends upon the occult aspirant, especially if he happens to live in a community where few other persons share his interests. When one begins in earnest to lead the occult life, not the least of his tests is that his conduct becomes incomprehensible to his relatives

and friends. Often he finds that his work breaks ties which have existed for years, and until he realizes that freedom lies in the breaking of all ties, the severing of all bonds, this hurts. Then too, it often seems to him that he is working without a glimmer of light from above. To all who are beset by such feelings, Ageless Wisdom says, ''Whether you realize it or not, you are never really alone. Always there stands the Silent Watcher, holding up the lamp of truth to light your way. Persist, then, and in due season you will reach the goal, the goal of absolute identification with that One whose high attainment now seems to you to be so far removed from your present situation. That One is your true Self. Advance *within* to the height where He stands'' (Key 9).

Meditation is the method adopted by all occult schools for the work of readjustment. The technical work of meditation brings about many subtile psychological changes, among them the balancing and coordination of the activities of the ''interior stars'' (Key 17). By meditation one comes to know at first hand that the personality is nothing but a vehicle for the real Self (Key 7). Meditation leads also to right discrimination, and to the balancing of the

activities of the conscious and subconscious levels of personal action (Key 6). No one can be a *practical* occultist who does not meditate, for release from the time-bound, three-dimensional consciousness of uninitiated humanity into the conscious immortality and fourth-dimensional experience of the initiate is a direct consequence of meditation (Key 20).

The *time* of that release no man knows. They who ask, ''How long will it take me to attain liberation?'' betray their ignorance of fundamentals by their questions. Not for nothing did Eliphas Levi say, ''The occultist must work as if he had all eternity to complete his undertaking.'' For it is the essence of occult attainment that it is unrelated to time as we understand time (Key 20).

The illusion of illusions, after all, is the appearance that we are not now what we shall some day become. Notwithstanding all that has been said about higher experiences being the consequence of organic changes, the fact remains that the speed with which those changes are effected depends on elements we cannot possibly calculate. There have been instances in which the transformation of the vehicles of consciousness appeared to be instan-

taneous. The main point to bear in mind is that the transformation is merely in the vehicle, not in the Self. You are, in reality, at this very moment all that you aspire to become. The delusion that you are something else is precisely the root error from which occult practice will release you (Key 15).

At the center of a wheel there is no movement. At the core of your existence is the changeless Spirit of Life. When you have, as the saying is, arrived at the goal, you will discover that you were never anywhere else. Is this a paradox? It is also a fundamental truth (Key 10).

For who is the Speaker whose Voice is heard in the Silence? Your Self. Who is the Knower from whose inexhaustible store of wisdom you may receive light on all your problems? None other than your Self. To know that Self, to comprehend its exhaustless power, to express that power in every detail of personal existence, is the sum of true occult attainment (Key 5).

You have come in touch with this work because, even now, you are ripening into the New Image. Whether you have any particular external evidence or not, the subtle power of the law which transforms personality

is at work in you (Key 8). Be faithful in the little things of daily practice, and presently you will find yourself entrusted with the adjustment of greater things (Key 11). These pages go where they are sent, and something higher than the knowledge and plans of the human beings who compose and distribute them is in charge of this work. YOU are among the called. You are amond those whose lives are under the immediate supervision of Those Who Know. You are in the midst of a process of transmutation which shall change all the base metal of your nature into pure gold (Key 14). Let this thought be the focal point of your meditations during the coming week, and be sure to make note of any unveilings of truth which may come to you during this period (Key 17).

MEDITATIONS

First day: Keys 5, 19, 18, 8. Instructed by the *Inner Voice*, I turn away from the limitations of the outer senses, in order that this my body, may be transformed into the *new image*, through the *unfailing strength of the perfect law.*

Second day: Keys 16, 10, 11, 13. Let every vestige of the false life be cleared away, that through *right comprehension of the law* I may be

faithful in even the least things, thus dissolving every trace of the error of separateness.

Third day: Keys 12, 14, 15, 9. Daily I reverse the false concepts of the world, submitting every detail of my life to the guidance of the *True Self,* facing every problem courageously, relying confidently on the power of the *Silent Watcher.*

Fourth Day: Keys 17, 7, 6, 20. I will persist in meditation until I realize fully the *Indwelling Presence* of the *One Self,* and experience that perfect balance of my inner powers which shall release me from Time into *Eternity.*

Fifth day: Keys 20, 15, 10, 5. I am not in haste, for I know all adversity shall be overcome in due season if I but *listen to the inner Voice and obey its admonitions.*

Sixth day: Keys 8, 11, 14, 17. The perfect Law works in my flesh to eliminate all embodiments of delusion and balance all forces, to the end that I may enjoy the *Knowledge and Conversation of the Guardian Angel, and witness the Unveiled Truth.*

30

TAROT

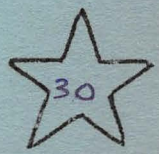
INTERPRETATION

LESSON 30

CONSTANT SUMMATION 54

Key 9- Hermit considered as the operation of the power of the Emperor working thru that of the Hierophant

Hermit - Intelligence of Will



TAROT INTERPRETATION

LESSON THIRTY

THE TAROT tableau for this lesson is

9	19	20	6
14	12	11	17
10	16	15	13
21	7	8	18

The constant summation is 54. This indicates Key 9, the Hermit, considered as the operation of the power symbolized by Key 4, the Emperor, working through the agency represented in Tarot by Key 5, the Hierophant.

The Hermit corresponds to the 20th path on the Tree of Life, named Intelligence of Will. *The Book of Formation* says: "It is so called because it forms the patterns of all bodies; and by this intelligence, when it is perceived, the pre-existent Wisdom is discovered."

The letters of the Hebrew noun רצון, *rawtsone*, "Will," are four, and by their Qabalistic correspondences they represent radiant energy or fire (ר); air (צ); earth (ו); and water (נ). Thus the occult significance of the word relates to the idea of a synthesis of the four ele-

ments, which synthesis is none other than the One Reality, the Ancient of Days represented by the Hermit, and customarily designated by the Divine Name יהוה, *Jehovah.*

In the ''Mind of the Father,'' as *The Chaldean Oracles* call it, are the primary patterns of all things, and each pattern is a mental embodiment of the intention or purpose, or Will, of the Universal Mind. These archetypal patterns are maintained throughout a cycle of manifestation, and thus they are *imposed* upon all particular centers of life-expression.

These patterns in the mind of the Father are the conditions of manifested existence, the archetypal roots of all states of embodiment. Orderly formulation of knowledge concerning these conditions is the method of science, exoteric and esoteric.

Exoteric science regards these conditions as being given by forces or powers external to man, who observes and studies them. Occult science, on the contrary, declares that the Mind of the Father is a real presence in every human being. It holds that when Jesus said, ''I and the Father are One,'' he was simply declaring his personal reali-

zation of a fact which is just as truly a fact for those persons who have not yet realized it. Thus Occult Science declares that the power which forms the patterns of all bodies is a real, integral part of man's constitution. From this it follows that the conditions round us are not imposed from outside, but are actually expressions of our innermost, true Will.

Not until the difference between the functions of the conscious and subconscious levels of personal mentality have been understood in some measure, may we come to know the Will of the Father. Confusion as to the nature of these functions, ignorance of the differences between the two modes of personal consciousness, and consequent attempts to do consciously what ought to be done subconsciously (or *vice versa*), are among the most potent causes of our human predicaments. As soon as we realize that the conscious mind in personality is only the watcher and initiator of action, as soon as we act upon the fact that subconsciousness is the body-builder and the link between personality and the Universal Self, the confusion begins to clear up. All practical occultism is a development of the fundamental facts and laws illustrated by

the sixth Tarot Key. It is on this account that the final Key of the major trumps bears a number which is the extension of the number of the Lovers. For 21 is the sum of the numbers from 0 to 6, inclusive. This, to a number symbolist, is equivalent to saying that what is represented by Key 21 is merely the unfoldment of the possibilities shown in Key 6.

Our tableau this week, then, reminds us that to know the Will of the Father, we must have used the law of suggestion to turn the subconscious mind, like a mirror, so that it reflects the light of superconsciousness into the field of personality (Key 6). Conscious immortality, as we have shown elsewhere, i s the direct consequence of our subconscious contact eith the true Self. For when that contact is established, the body-building functions of subconsciousness are modified. So to say, the patterns in the Mind of the Father are reflected into the field of personality, and there ensues a complete reorganization of the personal vehicle. This reorganization includes the awakening of the functions of certain bodily centers, which enable us to become consciously aware of the fact that we are four-dimensional eternal

beings (Key 20). Such awareness is the immediate consequence of a regenerative process just as much physical as mental (Key 19). This regenerative process turns us away from the limitations of the sense life, and opens to us the glories of the supersensual realm. In this realm we establish contact with the Intelligence of Will, and realize at last our identity with the Silent Watcher (Key 9).

The truth about the Self unveils itself to us in our hours of meditation. As it is written in *Light on the Path:* ''Look for the flower to bloom in the silence that follows the storm: not till then.'' Hence in Tarot the Key picturing this experience (Key 17) is placed immediately after the one which shows a violent storm. Only through right meditation can confidence be developed in the absolute justice of cosmic law. Such confidence is indispensable to him who would establish equilibrium in his own personality (Key 11). It is because the practice of meditation puts us in touch with the Inner Life that it is so insisted upon in all manuals of practical occultism. Again we quote from *Light on the Path:* ''For within you is the light of the world..... Through your own heart comes the one

light which can illuminate life and make it clear to your eyes.'' These quotations are from the portions numbered 12 in the first and second sections of *Light on the Path,* and they are in direct correspondence with the Hanged Man (Key 12). After the suspension of personal action, after the utter resignation of the personal life to the guidance of Universal Spirit, comes the Knowledge and Conversation of the Holy Guardian Angel. That Angel effects the transmutation of all the base elements of the personal life (Key 14).

Ardent desire for power is required of us, but the power we are taught to desire is not power over others. It is contact with the Life-power itself, and this contact is often described as ''knowledge.'' But this is not superficial brain-knowledge. It is not ordinary information. It is an intimate union, closely approximating the archaic significance of the verb ''to know'' and directly connected with the sublimation of the forces corresponding to the zodiacal sign Scorpio (Key 13). Such knowledge brings about the development of the inner senses, and results in comprehension of the true significance of the various combinations of elemental forces.

To the eye of outer sensation, these combinations seem to be chaotic, and their activities seem to constitute a strong opposition to our plans and purposes. To the spiritual eye they present another aspect. When that eye is opened the Adversary is recognized as a friend, wearing a mask of terror while He teaches us how to play the game of life (Key 15).

Through his instruction we learn to conquer the false desires of the outer senses, and are enabled to overthrow the edifice of erroneous supposition, erected on the foundation of the sense of separateness (Key 16). Ultimately we discover the truth that everything in the field of manifestation is related to everything else. We see our personal existence as part of the whole cycle of manifestation. We perceive that the events of today are directly connected with the entire past, and just as truly joined with the whole future (Key 10).

Following the Path of Return, which leads within, we pass beyond the limits of ordinary experience into that vast Beyond whence come the reports of Those Who Know, our Elder Brothers who have preceded us. We are on the same path as They, for all that They seem so far beyond us.

From them comes the message: "The whole nature of man must be used wisely by the one who desires to enter the way." For occult development includes the physical or corporeal nature, and is not complete until the outermost vehicle of Spirit, the physical body, has been transformed by the renewal of the mind (Key 18). In this transformation the work is almost wholly subconscious. The conscious mind simply perceives the law, and formulates the demand or pattern. The actual reorganization which brings the animal nature completely under control is effected at subconscious levels (Key 8). Hence we are told, "Kill out the hunger for growth." The transformation which is to be effected is not growth, not the addition of somewhat we do not now possess. Rather is it a re-arrangement of the vehicles of consciousness--a better co-ordination or alignment of the instrumentalities of Life-expression. The glorious truth is that the Self already is all that we aspire to be--and infinitely more. Not attainment, in the ordinary sense of the word, but realization of what *already is*, is the Goal (Key 7). No words can describe that realization. It is conscious identification with Universal Spirit. Perfect peace, perfect bliss, per-

fect knowledge. All this it is, and more than this (21).

The Administrative Intelligence, which corresponds to the final Tarot Key, really means "the *serving Intelligence.*" Cosmic consciousness, or the realization of identity with the Universal Spirit, finds expression in work for the more complete manifestation of the heavenly order here on earth. He who knows the truth must needs live it. He becomes thenceforth a servant of the *ALL*. He does this, not as a duty hard to carry out, but as a natural expression of his realization of his true place in the cosmic order (Key 21). For such a person, all selfish preoccupation with personal aims is automatically at an end (Key 16). He looks on his personal existence as being a manifestation of that exquisite adjustment which maintains the cosmic equilibrium. In his vision, all he does is naught but the manifestation of Karma; and because he has made himself, as a personality, utterly receptive to the influx of the Universal Will, whatever action he engages in is extraordinarily effective (Key 11). On the side of self-consciousness, he acts merely as a witness of the universal order. He knows that alert watchfulness is necessary. He is intent on each succeeding phase of experi-

ence. Most of all, he is intent on clear reception from the superconscious Will, through the channel of subconsciousness (Key 6).

The conscious mind, by right reasoning, *infers* the presence of the Universal Will as the guiding power at the heart of the personal life. Even though the Silent Watcher be unseen, right reasoning shows that He is present (Key 9). From this it follows that the only logical procedure is to submit the whole personal life to that Higher Guidance. By repeated self-reminder, one comes at last to regard all the operations of the personal life as having their real source in supersensual and superpersonal planes of the Life-power's operation (Key 12).

This intellectual correction of appearances, it should be understood, does not banish the appearances, during our ordinary states of waking consciousness. The *illusion* of separateness continues, but the *delusion* which accepts this illusion as reality is overcome by occult practice (Key 15). Eventually every cell of the body is influenced by the change in mental attitude. Through the ordinary processes of physical elimination, the old physical vesture, conceived in ignorance, ceases to exist, and is replaced by a new body.

TAROT INTERPRETATION: 30

This is a physical body, but so perfectly adjusted, and in certain respects so different in its internal structure, that it might be regarded as belonging to a new species. Such are the bodies of adepts and Masters--human in form, but truly superhuman in their capacity for utilizing and transforming rates of vibration which would soon disintegrate the ordinary human vehicle (Key 18).

MEDITATIONS

FIRST DAY: Keys 6, 20, 19, 9. Subconsciousness reflects the light and wisdom of the Oversoul into my field of personal awareness. Thus I receive the power of eternal life in the midst of this illusion of temporal existence. I am beginning to live the life of regeneration. I *know my identity with the Silent Watcher.*

SECOND DAY: Keys 17, 11, 12, 14. The flower of realization blooms in the silence of meditation. I am sure of the absolute justice of cosmic law. The light of the world is within me. *That light transmutes my whole existence into its likeness.*

THIRD DAY: Keys 13, 15, 16, 10. Even the least of my activities is a transformation of the One Life-power. Thus I know that whatever mask of terror confronts me is really veil-

ing the face of the Eternal Friend. All semblances of stress and terror are but preludes to the dawn of the Great Peace. *This day the Wheel of Life turns forward for my good.*

FOURTH DAY: Keys 18, 8, 7, 21. I follow the Path of Return, transforming my body by the renewal of my mind. My life today is a stage in my progress toward the perfect demonstration of the Great Secret. My true Self is, even now, all that I aspire to be. *I am all peace, all bliss, all knowledge.*

FIFTH DAY: Keys 21, 16, 11, 6. Let me be a servant of all. No aim is mine that others cannot share. I am an instrument of the Life-power's perfect ability to adjust all things for good. *Let me be intent on clear perception of the Great Purpose.*

SIXTH DAY: Keys 9, 12, 15, 18. Though I see Him not, I feel today the presence of the Silent Watcher. I submit my whole life to His perfect guidance. Thus I recognize every appearance of separateness and chaos as being merely a veil of illusion, and I am not deluded by these surface appearances. *Even in my flesh I shall see God.*

TAROT INTERPRETATION



TAROT INTERPRETATION

LESSON THIRTY-ONE

THE TWENTY-TWO Tarot Keys may be combined to form 112 groups of nine Keys, each group containing nine cards, numbered consecutively. This does not include the various ''magic'' arrangements, such as we have been using in this course.

The Keys in every group follow a certain natural order. The 112 combinations fall into eight classes. Inspection of the tables will show that in each set of fourteen groups, the first arrangement of nine Keys sets the pattern for all other groups of that class. No two arrangements are the same. Every one conveys its own distinct shade of meaning.

FIRST CLASS

0 1 2	1 2 3	2 3 4
3 4 5	4 5 6	5 6 7
6 7 8	7 8 9	8 9 10
3 4 5	4 5 6	5 6 7
6 7 8	7 8 9	8 9 10
9 10 11	10 11 12	11 12 13
6 7 8	7 8 9	8 9 10
9 10 11	10 11 12	11 12 13
12 13 14	13 14 15	14 15 16

9 10 11	10 11 12	11 12 13
12 13 14	13 14 15	14 15 16
15 16 17	16 17 18	17 18 19
12 13 14	13 14 15	
15 16 17	16 17 18	
18 19 20	19 20 21	

SECOND CLASS

2 1 0	3 2 1	4 3 2
5 4 3	6 5 4	7 6 5
8 7 6	9 8 7	10 9 8
5 4 3	6 5 4	7 6 5
8 7 6	9 8 7	10 9 8
11 10 9	12 11 10	13 12 11
8 7 6	9 8 7	10 9 8
11 10 9	12 11 10	13 12 11
14 13 12	15 14 13	16 15 14
11 10 9	12 11 10	13 12 11
14 13 12	15 14 13	16 15 14
17 16 15	18 17 16	19 18 17
14 13 12	15 14 13	
17 16 15	18 17 16	
20 19 18	21 20 19	

THIRD CLASS

0 3 6	1 4 7	2 5 8
1 4 7	2 5 8	3 6 9
2 5 8	3 6 9	4 7 10

TAROT INTERPRETATION: 31

3 6 9	4 7 10	5 8 11
4 7 10	5 8 11	6 9 12
5 8 11	6 9 12	7 10 13
6 9 12	7 10 13	8 11 14
7 10 13	8 11 14	9 12 15
8 11 14	9 12 15	10 13 16
9 12 15	10 13 16	11 14 17
10 13 16	11 14 17	12 15 18
11 14 17	12 15 18	13 16 19
12 15 18	13 16 19	
13 16 19	14 17 20	
14 17 20	15 18 21	

FOURTH CLASS

6 3 0	7 4 1	8 5 2
7 4 1	8 5 2	9 6 3
8 5 2	9 6 3	10 7 4
9 6 3	10 7 4	11 8 5
10 7 4	11 8 5	12 9 6
11 8 5	12 9 6	13 10 7
12 9 6	13 10 7	14 11 8
13 10 7	14 11 8	15 12 9
14 11 8	15 12 9	16 13 10
15 12 9	16 13 10	17 14 11
16 13 10	17 14 11	18 15 12
17 14 11	18 15 12	19 16 13

18 15 12
19 16 13
20 17 14

19 16 13
20 17 14
21 18 15

FIFTH CLASS

6 7 8
3 4 5
0 1 2

7 8 9
4 5 6
1 2 3

8 9 10
5 6 7
2 3 4

9 10 11
6 7 8
3 4 5

10 11 12
7 8 9
4 5 6

11 12 13
8 9 10
5 6 7

12 13 14
9 10 11
6 7 8

13 14 15
10 11 12
7 8 9

14 15 16
11 12 13
8 9 10

15 16 17
12 13 14
9 10 11

16 17 18
13 14 15
10 11 12

17 18 19
14 15 16
11 12 13

18 19 20
15 16 17
12 13 14

19 20 21
16 17 18
13 14 15

SIXTH CLASS

8 7 6
5 4 3
2 1 0

9 8 7
6 5 4
3 2 1

10 9 8
7 6 5
4 3 2

11 10 9
8 7 6
5 4 3

12 11 10
9 8 7
6 5 4

13 12 11
10 9 8
7 6 5

TAROT INTERPRETATION: 31

14 13 12	15 14 13	16 15 14
11 10 9	12 11 10	13 12 11
8 7 6	9 8 7	10 9 8
17 16 15	18 17 16	19 18 17
14 13 12	15 14 13	16 15 14
11 10 9	12 11 10	13 12 11
20 19 18	21 20 19	
17 16 15	18 17 16	
14 13 12	15 14 13	

SEVENTH CLASS

8 5 2	9 6 3	10 7 4
7 4 1	8 5 2	9 6 3
6 3 0	7 4 1	8 5 2
11 8 5	12 9 6	13 10 7
10 7 4	11 8 5	12 9 6
9 6 3	10 7 4	11 8 5
14 11 8	15 12 9	16 13 10
13 10 7	14 11 8	15 12 9
12 9 6	13 10 7	14 11 8
17 14 11	18 15 12	19 16 13
16 13 10	17 14 11	18 15 12
15 12 9	16 13 10	17 14 11
20 17 14	21 18 15	
19 16 13	20 17 14	
18 15 12	19 16 13	

EIGHTH CLASS

2 5 8	3 6 9	4 7 10
1 4 7	2 5 8	3 6 9
0 3 6	1 4 7	2 5 8
5 8 11	6 9 12	7 10 13
4 7 10	5 8 11	6 9 12
3 6 9	4 7 10	5 8 11
8 11 14	9 12 15	10 13 16
7 10 13	8 11 14	9 12 15
6 9 12	7 10 13	8 11 14
11 14 17	12 15 18	13 16 19
10 13 16	11 14 17	12 15 18
9 12 15	10 13 16	11 14 17
14 17 20	15 18 21	
13 16 19	14 17 20	
12 15 18	13 16 19	

As there are fourteen groups in each class, you can use two every day for eight full weeks. Set up one tableau of nine Keys for your morning meditation, and the next one just before going to bed. Try to write out, from these tableaus, groups of meditations similar to those you have received in this course.

Not until you have tried this for yourself will you discover how true it is that Tarot evokes what is in our minds, rather than putting something into them. Here is one of the

features of this course. Do not let the uninteresting appearance of the tables keep you from making full use of them.

When you write your meditations, use the first suggestion which comes to you as you look at a given Key. Sometimes it will be a bit of the symbolism which will start your train of thought. At other times, the Hebrew letter, or some of its attributions, will be what provokes a response. If you have worked faithfully with the Cube of Space in *Tarot Fundamentals*, that will bring much to you.

You will never exhaust the possibilities of Tarot. Remember, there are no less than 1,124,727,777,607,680,000 *different* ways in which the entire series of major trumps may be laid out, using all twenty-two Keys each time. To reckon the other possibilities of group combination is beyond human calculation. No two combinations mean precisely the same.

Now, just as Tarot is infinite in its combinations, so are there innumerable ways to use it. Up to now, the emphasis has been on yourself. In these first four courses, our aim has been to put you in possession of the fundamental knowledge requisite for you to practice intelligent self-direction.

Yet the wisdom of Tarot has to do also with the art of directing the great cosmic forces which surround you, and which are playing through you. Again, Tarot has to do with the relationships existing between your personality and other human units constituting the social order in which you live.

Before one may hope to understand others, he must know himself. Before one may serve or direct others, he must have established some degree of self-command. (Hitherto, your work with Tarot has been planned to prepare you for wider responsibilities. The time approaches when you must assume sone of these, as part of your further occult training.)

(If) you have worked persistently and faithfully with the material which we have put into your hands, you have become a personality very different from the one who opened the first lesson of *Seven Steps*. New vistas have shown themselves to you. Ideas which may have been difficult at first are now easier to grasp. Changes have been made in your mentality, and transformations have been effected in the chemistry of your body. (You are now ready to render a wider service to humanity.)

Hitherto you have been an Associate. As soon as you have submitted

your replies to the questions you will find at the end of the next lesson, you will, if your answers are satisfactory, be promoted to the status of a Corresponding Probationer of the B. O. T. A. As such, you will be a more active unit in the body of our association, and will have access to instructions reserved for our more active members.

You will find that your membership makes a decided difference in a number of ways. You will make a closer contact with the inner powers behind the outer organization of B. O. T. A. and this living contact you will find helpful and useful in many ways.

(Behind the external form of our organization is a living spirit which is a mighty source of power for those who are linked with it.) As a Corresponding Probationer, you will be in a position to receive manifestations of this power such as could not be experienced by persons unprepared for them. Through the work you have already accomplished, you have made a definite change in your status. From now on, as you demonstrate your abilities, you will be given opportunities for further advancement.

In the next, and last, lesson of this series, you will be given some additional instruction in the con-

crete application of Tarot to living the awakened life. There, too, you will find an outline of the extremely useful and interesting studies which will follow this course, and these will come to you every week, as soon as you have passed the short test at the end of *Tarot Interpretation.*

TAROT INTERPRETATION



TAROT INTERPRETATION

LESSON THIRTY-TWO

THIS FINAL lesson is intended to point out various ways to use the combinations of Tarot Keys, apart from their employment in exercises in meditation.

Suppose you have a specific problem. Consider it carefully. When you have done so, it will be relatively easy to determine what Key symbolizes the essential nature of the problem. Then select one of the tableaus or magic squares in which that Key is a central unit. Lay this arrangement of Keys before you, and look at it, with the definite intention of letting it evoke from your inner consciousness an intimation of what should be your *next step*.

Do not try to force an answer. Sit ten or fifteen minutes, with pencil and paper at hand for notes of any ideas which may come to you. If none come at the first sitting, do not be discouraged. Sometimes these hints from within come during the course of the day, after the morning practice with the Keys. Often they pop into your head just as you are waking the next morning.

However this may work out, be sure to follow the suggestion.

Another use of the squares and tableaus is to give you a better understanding of your own individuality and personality. To learn more about your individuality, use the squares and tableaus in which the central unit is the Key corresponding to your Sun sign. To learn more about your personality, use the squares and tableaus in which the central unit is the Key representing your rising sign; also those in which the central unit is the place of the Moon in your natal chart. If you do not know your rising sign, or the place of the Moon, consult some astrological friend. For one who knows even the rudiments of astrology, it is easy to determine the place of the Sun and the Moon, by sign, simply by referring to an ephemeris for the year of your birth. Unless you know your birth-hour, the rising sign is not so easy to determine. But a great deal of insight into your own make-up can be gained by following this method with the Keys corresponding to the positions of the Sun and the Moon.

By using the same method, you may get a better understanding of the lives of persons with whom you are associated. Even those who puzzle

or annoy you may be less of a mystery, if you use Tarot to help you get below the surface of their outward behavior.

You may also use these combinations of Keys to develop a better knowledge of the particular principles and laws concerned with the realization of your heart's desire. What you want to be and do, more than anything else, is an expression of a principle symbolized by one of the Tarot Keys. It may take a little time to determine which Key stands for what you want, but you will find it, if you look.

By now you understand that even the solid objects of your environment are actually embodiments of seed ideas in the Universal Mind. Tarot is a catalogue of the fundamental seed ideas, and of their relations, one to another. Thus you may employ it to help you make clear images of the germinal principles from which the particular forms of expression you wish to experience are to be developed.

What Jung calls the "collective unconscious" is a vast reservoir of these seed ideas. They are held therein as *symbols*. As *The Chaldean Oracles* say: "The Father of gods and men placed the mind (nous) in the soul (psyche); and placed both

in the (human) body. The Paternal Mind hath sown symbols in the soul." Here what is called "soul" is what is called "psyche" throughout the New Testament, where it is distinguished from "pneuma," or the mode of the Life-power symbolized by the various masculine figures of Tarot.

To be dominated by this level of our consciousness is to be what St. Paul calls the "natural man." It is to be within the fatal field of influences which Jacob Boehme termed the "astral spirit." It is to be caught in the web of Maya. Nevertheless, the symbols in the collective unconscious are the seeds of all possible combinations of physical conditions which may be experienced by mankind.

To be able to evoke the images which correspond to the conditions we desire to have manifested in our surroundings is to possess a key to extraordinary exercise of power. We do not escape from domination by the "astral spirit" by ignoring it. We do not break the web of Maya by trying to destroy Maya itself. What liberates us is right use of the symbols sown in the soul.

These seed ideas are actually the basis of all physical conditions known to man. If you remember that the entire structure of the physical

universe is made up of some ninety-two combinations of electrons--the combination of electrons in a certain *numerical* relationship being what physics calls an element--you will be able to grasp the truth that the complexity of the universe is the expression of a relatively small number of principles, which are the basis of everything in our experience.

Furthermore, the esoteric doctrine behind Tarot includes the explicit statement that all physical manifestation is the consequence of the creative mental activity of the Originating Spirit. That Spirit is omnipresent, and is therefore present in man. Today, as always, it creates by processes of thought. From our self-conscious human point of view, it *appears* that the physical universe, its energies and laws, are things given. They were here before we appeared on the scene. They will be here after we leave it.

So far as this goes, Ageless Wisdom agrees with it, but says the truth of the matter goes even farther. As *persons*, we had nothing to do with our appearance on the scene. As *persons*, we do not set the stage. But within our personality dwells a higher life, which is the real Being assuming the outward mask of the personal existence.

This real Being, the true I AM within us, is the only God there is. This is the inner significance of the statement in Exodus to the effect that the Name of God is אהיה, *Eheyeh*, or I AM. In Hebrew, *Eheyeh* is the present indicative of the verb ''to be.'' Thus the Bible tells us that the true ''God'' is simply what really *is*, and that the only intelligible *name* of God is simply the announcement of Absolute Being--I AM, without a predicate.

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Man's place in the cosmic order is to act as a distributor for the power of Originating Spirit. Man is able to bring into actual, concrete manifestation *new combinations* of the seed ideas in Universal Mind. By so doing, he ''controls'' the forces of his environment, and brings into tangible existence, on the physical plane, conditions which would never make their appearance but for the action of human self-consciousness.

Actually, of course, man does not exert personal control of circumstance, even when he is able to perform works of power which seem like

miracles. For true theurgy is based on recognition that none of us ever does anything of himself. We do not control. We act as conscious instruments of the original Creative Power, which operates through us--always in harmony with its immutable laws. When we are awakened from the dream of separateness, we know the indwelling presence of this Creative Power, and are made aware of its laws of manifestation. Then we simply obey what we know, and the results amaze all who do not share the wisdom which comes from within and above.

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What has not been well understood is that human personality is the finest tool of all, and, like other tools, may be improved. Human personality, even now, does express the Administrative Intelligence symbolized by Tarot Key 21. When one realizes this, it becomes perfect human personality. By "perfect," as we use it here, we do not mean that personality is to be brought to a state such as is, by some thinkers, conceived as absolute perfection. What we mean is that the average man or woman is far from living up to the true standard of personality. As brought into existence by what may be called the general averages of the evolutionary process, human personality is only "man in the rough," like an early model of some invention. Even the more "advanced" races (as their members like to imagine) are by no means perfected instruments for the Life-power's self-expression. Furthermore, members of supposedly "backward" races may, and do, equal, and sometimes surpass, the achievements of members of races which, until

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Yet it is also true that before this higher self-knowledge blossoms into full splendor, a preparatory period, during which one seems to be in the midst of a sharp conflict, to be making intense personal effort, precedes the actual realization. Mere lip-service to the idea that the Life-power is the only Thinker and the only Actor is not enough; and the wise agree that even the perfected personality, except in rare moments of ecstasy, remains in the *illusion* of separateness. Consequently, he *must* exert what seems to be ''his'' will, but all his exertion consists in the effort to surrender that will to the One Will, to ''dive into the depths of Pure Being.'' In the outer affairs of human existence, such a person is

active, industrious, and assiduous. The main difference is that, though he experiences the same illusions as the rest of mankind, he is never deluded by them. Thus his whole motivation is different, and so is his main purpose.

Such a perfected human personality knows, even in the early stages of his awakening, the wonderful truth that the destiny of man is to go *beyond* humanity. Man is truly the Son of God, and, as the old Rosicrucian aphorism puts it, "There is no God but Man." In every man's innermost being, the *essential* Reality is what we call "God."

Human personality, however, masks this true nature of man, and this mask makes unenlightened human beings appear to one another as animals, or even as mere objects. When we say this, we mean that this delusion is characteristic of the greater number of persons in incarnation at present. There are, happily, some men who have escaped from this delusion, and to them we owe the Ageless Wisdom which tells us we are destined to become true sons and daughters of the Most High, able to act as the human instruments whereby truly divine powers may be brought to bear on man's own nature, and, through that regenerated nature, on

human environment and human society.

The power which condensed the physical objects is present in us all. It works from the center outward. The laws whereby it works are summarized in Tarot, and Tarot is one of several symbols of the Creative Pattern. We may follow this pattern so as to produce selected results. Using Tarot in this way, we establish in our field of personal subconsciousness the particular seed ideas which are the universal basis for the forms we desire to see around us. This is true theurgy.

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express a higher order of consciousness, beyond the limits of ordinary human personality. With this higher consciousness go powers beyond those of the ordinary man.

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1. State briefly your purpose in seeking to become further acquainted with our work.

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Copy in your own handwriting, the following application:

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I hereby express my earnest intention to employ all knowledge and power I may now possess, or later develop as a result of these advanced studies, for the express purpose of promoting human welfare, regardless of race, caste, color or creed. I will work quietly and persistently to apply what I learn to further the cause of better understanding, harmony, and peace among all my associates, in my home, in my vocation, and in my social contacts of every nature.

Date- Signed,

TAROT INTERPRETATION



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LESSON THIRTY-TWO

THIS FINAL lesson is intended to point out various ways to use the combinations of Tarot Keys, apart from their employment in exercises in meditation.

Suppose you have a specific problem. Consider it carefully. When you have done so, it will be relatively easy to determine what Key symbolizes the essential nature of the problem. Then select one of the tableaus or magic squares in which that Key is a central unit. Lay this arrangement of Keys before you, and look at it, with the definite intention of letting it evoke from your inner consciousness an intimation of what should be your *next step*.

Do not try to force an answer. Sit ten or fifteen minutes, with pencil and paper at hand for notes of any ideas which may come to you. If none come at the first sitting, do not be discouraged. Sometimes these hints from within come during the course of the day, after the morning practice with the Keys. Often they pop into your head just as you are waking the next morning.

However this may work out, be sure to follow the suggestion.

Another use of the squares and tableaus is to give you a better understanding of your own individuality and personality. To learn more about your individuality, use the squares and tableaus in which the central unit is the Key corresponding to your Sun-sign. To learn more about your personality, use the squares and tableaus in which the central unit is the Key representing your rising sign; also those in which the central unit is the place of the Moon in your natal chart. If you do not know your rising sign, or the place of the Moon, consult some astrological friend. For one who knows even the rudiments of astrology, it is easy to determine the place of the Sun and the Moon, by sign, simply by referring to an ephemeris for the year of your birth. Unless you know your birth-hour, the rising sign is not so easy to determine. But a great deal of insight into your own make-up can be gained by following this method with the Keys corresponding to the positions of the Sun and the Moon.

By using the same method, you may get a better understanding of the lives of persons with whom you are associated. Even those who puzzle

or annoy you may be less of a mystery, if you use Tarot to help you get below the surface of their outward behavior.

You may also use these combinations of Keys to develop a better knowledge of the particular principles and laws concerned with the realization of your heart's desire. What you want to be and do, more than anything else, is an expression of a principle symbolized by one of the Tarot Keys. It may take a little time to determine which Key stands for what you want, but you will find it, if you look.

By now you understand that even the solid objects of your environment are actually embodiments of seed ideas in the Universal Mind. Tarot is a catalogue of the fundamental seed ideas, and of their relations, one to another. Thus you may employ it to help you make clear images of the germinal principles from which the particular forms of expression you wish to experience are to be developed.

What Jung calls the "collective unconscious", is a vast reservoir of these seed ideas. They are held therein as *symbols*. As *The Chaldean Oracles* say: "The Father of gods and men placed the mind (nous) in the soul (psyche); and placed both

in the (human) body. The Paternal Mind hath sown symbols in the soul.'' Here what is called ''soul'' is what is called ''psyche'' throughout the New Testament, where it is distinguished from ''pneuma,'' or the mode of the Life-power symbolized by the various masculine figures of Tarot.

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